PRINCE LUCIEN CAMPBELL

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PRINCE LUCIEN CAMPBELL, LL.D.

PRINCE LUCIEN CAMPBELL

BY

JOSEPH SCHAFER

EUGENE, OREGON
AT THE UNIVERSITY PRESS
1926

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JOSEPH SCHAFER

FOREWORD

This memorial volume, issued on the occasion of the Semi-Centennial of the University, is the contribution of the Class of 1927. In addition to financial subvention, the Class has undertaken the task of distribution, and if a surplus results, plans to devote it to the purposes nearest to President Campbell's heart, thus constituting a double memorial.

Veneration and reverence for the character and life of President Campbell increase as time goes by. For many years yet to come we shall be adding to our gallery of impressions sharply etched pictures and clear recollections of a truly great life.

He was a great man and belongs among great men by right of his immense power of hard work, his unfailing pursuit of what seemed to him to be right, and above all by that childlike directness and simplicity of vision which none but the greatest carry through life. We can learn much from his patience, his modesty, his sincere optimism, and his eloquence so inspiring and so magnificent.

It is because we of the Class of 1927 so warmly remember by intimate contact the inspiring personality of our beloved leader that we undertake to bridge the coming years with the written memory of our late president, not only as a tribute to President Campbell, but as a service to his students, to his friends, and to the citizens of the state he so nobly served.

CLASS OF 1927.

ACKNOWLEDGMENT

The preparation of this biography of a much loved friend and colleague has afforded me genuine and deep satisfaction. The work could not have been done in so short a time but for the eagerness with which many other friends of President Campbell, moved by the desire to honor him through such a memorial, came to my aid as contributors of material. In some cases the footnote citations will make clear what the particular contribution was. But in many other cases individuals may have aided largely in developing the interpretations at which I finally arrived, yet without enabling me to make a specific reference to what they gave. I desire all to know that whoever advanced a single new fact or incident has helped toward the writing of this book—and the number of those is too large to permit me safely to attempt to name them.

I must, however, thank the Memorial Committee of the University of Oregon for granting me the valued assistance of Professor Robert C. Clark and Mrs. James Henry Gilbert; and, above all other individuals, I must acknowledge the devoted efforts of Mrs. P. L. Campbell to supply me from the president's private papers with everything that could be of service.

JOSEPH SCHAFER

Madison, Wisconsin
July 14, 1926

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PRINCE LUCIEN CAMPBELL

"Dr. Campbell's life-work was made up of acceptances and aspirations,—acceptances of the materials close at hand in things and men, aspirations towards social, mental and spiritual betterments, always conceived unselfishly, and toiled for in human ways. This combination is of the essence of Good Will, that 'express jewel of the soul' as the philosopher Kant names it; one hand always reached out to the world as it is, and the other toward the world as it ought to be." — *Thomas Lamb Eliot.*

CHAPTER I

HIS FAMILY BACKGROUND

The birthplace of Prince Lucien Campbell was an unpretentious rural village called New Market, which lay near the Missouri River in Platte County, Missouri. The place had about a thousand inhabitants, grouped mainly in some two hundred families. Nearly three-fourths of these families were making their living from farms, the number of townspeople properly so-called being a mere handful—half a dozen merchants, as many doctors, and less than three times as many workingmen and artisans. It supported also one lawyer and three ministers, two Baptist and one Christian. The community was still western, almost frontier in many of its aspects. While just about a generation old, it had not yet developed a class of wealthy men, and aside from that small minority who kept a few slaves the bulk of the families were essentially "common folks"—the type of people who made the democracy of the great West.

Into such a society was Prince Campbell born, October 6, 1861; and if we eliminate the slaveholders, soon to be dispossessed, such in general was the kind of community in which a great portion of his life was spent. He grew up with western people, imbibed their democratic spirit, shared their idealism and their optimism. But, through

a unique gift of sympathetic understanding, he apprehended their spiritual and cultural shortcomings, and in striving to supply their needs in these respects made himself an outstanding figure in western education.

At the birth of Prince Lucien, the third son, his father was the Christian preacher and also teacher of a school in New Market. His career had been somewhat changeful up to that point. Reared on a Louisiana plantation (although born in Mississippi), he remained with his father till about twenty-five years of age. After that he acquired a classical education, studied the law, and began its practice, varied with teaching, in the new state of Texas. But he did not long remain there. It seems probable that teaching rather than law was his main dependence, and his several removes, from Texas to Kansas and thence to Missouri, may have been determined by the quest for increasingly favorable teaching opportunities rather than by the hope of a widening circle of clients and a more lucrative class of legal cases. Those who knew Thomas F. Campbell in later years regarded him as a man in many respects well fitted to shine as a lawyer, and such also is the evidence of his published writings, which disclose a legalistic cast of mind. Yet he abandoned the law, practically, after a brief experience, and thereafter combined preaching with the school teaching from which he was never quite able to divorce himself.

His son once suggested that the law was simply the traditional occupation of men of his father's class in the South, which was true. He also hinted that school teaching was often associated with law because it was a surer way of making a living and, to a certain extent, similar motives might sometimes lead men into the ministry. In his father's case, however, there is good ground for believing in the reality of the old-fashioned "call" to preach. At all events, Thomas F. Campbell became an eminent preacher. Before he left Missouri, in 1863, he was recognized as a man of power and real distinction in the pulpit. The war years were a stressful period in the life of western Missouri. The intermingling in that area of unionists and secessionists, the former preponderating in numbers, the latter in social influence, made a most critical situation when the outbreak of war released the smouldering hostility between the two classes. The incursions of northern and southern troops complicated a situation already tending toward the chaotic.

Under these conditions, the need for preaching was felt to be greater than ever, but the political sensitiveness of the people made the situation of preachers delicate in the extreme. The mob spirit could be aroused easily and the merest suspicion of partisanship was resented, sometimes with actual violence. In the Campbell neighborhood occurred the tragedy of a preacher who was

sympathetic with the South being executed by Northern soldiers.[1] Yet Mr. Campbell, during this very time, enjoyed some of his greatest triumphs in the field of revivalism. He preached night after night to throngs of restless, troubled, discouraged souls, gaining many converts, and that without once being molested or even seriously criticised. This is a testimony, first, to his willingness to adopt a neutral tone on the political issue for the sake of the good he could do as a religious teacher; second, to the diplomatically correct speech and bearing for which he was noted throughout his life. But it is also a commentary on the character of his message, which, as he would explain, was the unadorned presentation of God's plan of salvation as revealed in the New Testament. To him it was not imperative, though highly desirable, that nationalists and confederates should agree here below. He did not preach a sociology, but a theology. The important thing was that they should come to understand the conditions under which the life hereafter must be won. So he preached his esoteric gospel with as much safety as in quiet times, but with a fervor and effectiveness for which the disturbed conditions offer at least a partial explanation. President Campbell always felt a certain pride in his father's war-time achievements as a preacher.

Doubtless the circumstances of Thomas F. Campbell's college career were ultimately, if

[1] Recollections of Alexander Franklin Campbell. I recall President Campbell's reference to the same incident.

tardily, responsible for his momentous resolve to enter the ministry. The institution he selected was Bethany College, West Virginia (then Virginia). That was the school which had been opened in 1841 by Alexander Campbell, the famous theologian who was the founder of the Campbellite, or "Christian," church. Since Alexander Campbell traveled widely through the western and Gulf states, Thomas F. may have enjoyed some chance contact with Bethany's president during one of his tours to preach and incidentally raise funds and gain students for the college. Be that as it may, Thomas F. went from Louisiana to Bethany in 1848 and graduated in 1852, having experienced four years of close relationship with one of the most magnetic of the great religious teachers of the time, with whom also he became connected by marriage.[2]

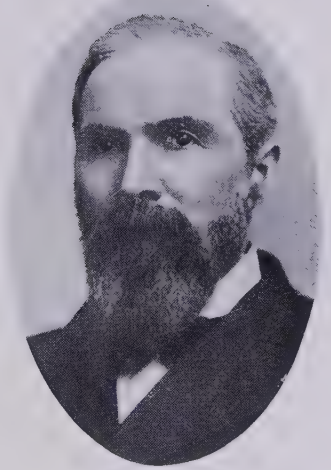
Thomas F. must have been in touch also, at Bethany, with the revered patriarch Thomas Campbell, father of Alexander, who was the American pioneer of the family, coming to Washington County, Pennsylvania, in 1807 from the north of Ireland, where he had been preacher and teacher for many years. These three constitute a series in the transmission of influence. To

[2] The commencement at Bethany in 1852 occurred on July 5. The class numbered twenty-four young men, among them three Campbells, Alexander Jr., A. W., and T. F. Seven class orators were named, but T. F. Campbell was not one of them. His highest honor was second place in the "class in chemistry." The school had 151 students that year, six from Louisiana, T. F.'s home. *Millennial Harbinger*, 4th series, II, 471.

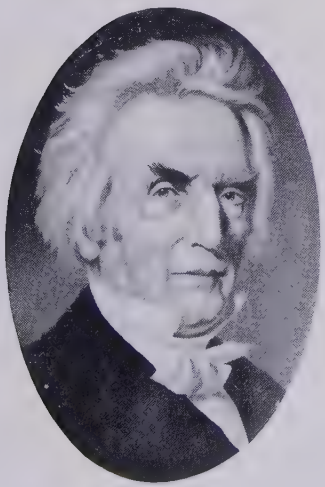
one knowing President Campbell intimately, and having acquired some knowledge of the personal traits of his father, of Alexander, and of Thomas Campbell, there comes a subtle suggestion of "the laying on of hands," the apostolic succession from the venerable Thomas, to Alexander, Thomas Franklin, and lastly Prince Lucien. The youngest representative of the family had some of the qualities of each of the others, derived no doubt directly from his parents, and indirectly, through them, from the others. In him his father's diplomatic bearing reached the plane of artistry, and there were many other intellectual and moral resemblances which the sequel will disclose; he had the controlled emotional impetuosity and the mental quickness of Alexander; but in the deeper heart qualities—the genius for sympathy, good will, and regard for the sacredness of personality in others—his character was strikingly reminiscent of the elder Thomas.

The education Thomas F. Campbell received at Bethany under the inspiration of the two older Campbells was no doubt well calculated to develop in him those attributes of mind and those principles of action the growth of which he in turn promoted in his son. But that was not the only influence which Bethany exerted upon the future university president. For Thomas F. Campbell met there, and married in May, 1851, Jane Eliza Campbell of the Thomas and Alexander branch of the family.

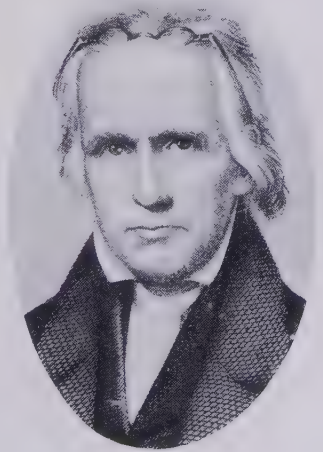
JANE ELIZA CAMPBELL



THOMAS FRANKLIN CAMPBELL



ALEXANDER CAMPBELL



THOMAS CAMPBELL

When Thomas Campbell set sail for America in 1807 he parted temporarily from his immediate family and permanently from his two brothers, neither of whom followed him to the New World. One of them, Archibald, a teacher at Newry, not far from Londonderry, had a son Enos, who, as a Scotch 'lad o' pairts,' was destined for a career of learning. Enos entered the University of Belfast, where he secured a portion of his college training; but wishing to complete his studies at his distinguished kinsman's school, he came to America and entered Bethany. He became Alexander's private secretary, then president of the Southern Kentucky College for Girls, at Hopkinsville, and thereafter held important pastorates at Jacksonville, Illinois, and at St. Louis. The interest to this story of Enos Campbell is twofold. His coming to America was the cause of Jane Eliza, his sister, coming, who married Thomas F. and became the mother of Prince Campbell; and he (Enos) became himself the father of Susan Campbell, who for seventeen most significant years was the wife of Prince Campbell and his devoted helper in carrying out his educational policies.

Through Jane Eliza Campbell, and probably also through his father, the Oregon president was born into the clan Campbell of Scottish history. For the family of Thomas and Archibald Campbell has long been recognized as an offshoot from the Argyll Campbells, whose medieval capital was

the famous castle of Inverary and their chief, in former days as at present, the Duke of Argyll. When Alexander Campbell, his mother, and the younger children set out for America in October, 1808, the vessel in which they sailed was wrecked near the isle of Torbay. At that place was one of the country seats of the Laird Campbell whose family befriended the sufferers in a specially courteous manner, having regard to the kinship discovered to subsist between the Irish refugees and their own branch of the Campbell family. Modern genealogies of the Argyll Campbells emphasize the inclusion of the Alexander and Thomas Campbell branch.

With regard to Thomas F. Campbell the case is not so clear. One tradition[3] has it that his father, Beasley, the Louisiana planter, was descended from an early Scotch immigrant who came to New Orleans by way of France, having fled from the highlands a political exile after the

[3] The tradition declares that, at the battle of Culloden Moor, April 15, 1746, the son or younger brother of the Duke of Argyll, Colin Campbell by name, fled with a price on his head and found a French ship which sailed for New Orleans, or possibly he went first to France and then to America. He married a young Huguenot woman. Their son married Elizabeth Pruett of a Tory Virginia family, and the only son of that pair, Beasley Campbell, married Mary Franklin and became the father of Thomas Franklin Campbell. The connection of Beasley Campbell with Colin Campbell and his son, or at least the identity of this Colin (or John Colin, as Virginia Campbell Magaray, of South Australia, in a recent letter names him), seems to depend wholly on family tradition. Yet the fact that there were both Pruetts and Beasleys on the Gulf coast at a time antedating the War of 1812 lends probability to the tradition, which in itself is not improbable.

failure of the Stuart cause. If that is true, there can hardly be a question about the connection on that side of the house. In fact, the tradition makes this ancestor a younger son or a younger brother of the Duke of Argyll. The president himself had a tradition that the earliest Campbell ancestor in America appeared some time previous to the Revolution, somewhere in the South. Several Georgia Campbells were among those who fought for American independence—an Andrew, an Angus, a James, and a George. In South Carolina was the gallant Captain Robert H. Campbell, who became the idol of his frontiersman soldiers during the King's Mountain campaign. This Campbell, so family tradition says, was born in the castle of Inverary, his mother being a near relation of "the great duke" of Argyll. Robert H. Campbell was a wealthy and influential planter, whose two sons, John and Robert B., represented in Congress adjoining districts of their native state.

History does not permit us to select, with absolute certainty, among these various offshoots of the great Scottish clan the ancestral line of Thomas F. Campbell; but the names cited exhibit some of the possibilities, and the first tradition mentioned above is the clearest. President Campbell was too democratic to permit himself any concern about his own blood lines. Instead, he preached with conviction the doctrine of the essential mental and moral equality of all men. He

held that, under an adequate system of education, three generations at the longest would see the apparent deficiencies of any family eradicated. To him, accordingly, the claims of family made no such appeal as they make to most Americans. Nevertheless, the indicated connection doubtless exists, whatever value one may be disposed to attach to it. When, in coming time, Oregon visitors to the Scottish highlands shall thrill to the harmony of Inverary's wondrous peal of bells, they may rightfully feel that it memorializes their departed friend along with other worthy clansmen, gone to their reward.

It is certain, however, that such family influences as may have left their mark upon Prince Campbell's character were exerted mainly by those immediately responsible for his training. It is known that, from early boyhood, he nursed an ambition to achieve great things in life, and the contemplation of triumphs won by men of his own lineage might have supplied a powerful stimulus to such ambitions. But he probably had no occasion to rely upon such remote influences, the example and admonition of his own parents supplying all necessary incitements.

The life of Thomas F. Campbell, to which we shall return again and again, was "the sunk pillar" on which that of Prince Campbell "was to rise and be built." Fortunately, we have the means of delineating his character with sufficient fullness to show how it interprets that of the

younger man. For this we shall have to reserve the succeeding chapter. Of Jane Eliza Campbell we can know more through the history of her kinsmen Thomas and Alexander Campbell than from the inadequate data we have about herself. That she was refined, gentle, sweet, and pious we know. But since these were outstanding virtues of Thomas Campbell the elder—whom we may know more fully—it is fair to assume that Prince Campbell's inheritance through his mother will be best understood from some account of this Thomas and of his greater son, Alexander.

Thomas Campbell is described as a man of "medium stature, compactly built, in form and feature eminently handsome. His forehead was somewhat square and massive, his complexion fair and ruddy, his soft grey eyes full of intelligence—the whole expression of his countenance indicative of deep reflection and kindly feeling." His character is illustrated in the story of the relationship between him and his father Archibald. The latter in early life had been a soldier, serving with General Wolfe at Quebec. In religion he was at first a Catholic. After his return from America he became a member of the English church, to which he adhered with grim steadfastness. He was one of that class of religious patriots who, to use his own words, was bound "to worship God according to act of Parliament." Thomas, however, in consequence of an adolescent religious experience, fit to be celebrated in a

latter-day *Sartor Resartus,* arrived at the "everlasting 'nay' and 'yea' " so far as his personal religion was concerned. After much study of the Bible, on which was all his dependence, he decided not only that he could not be an Episcopalian, but that he must join the fellowship of the Seceder branch of the Presbyterian church and must become a preacher. This brought him into direct collision with his father, who cherished an *Anthony Absolute* view of paternal authority. Yet, Thomas gained his point. He gained it by seeming not to contend for it; by maintaining a scrupulously correct filial attitude toward his father in other respects; by kindness, patience, and gentleness; all this time yielding no jot or tittle of his religious convictions. Finally, with his father's consent, he became a student in the University of Glasgow and supplemented the literary course with a period of special study in a theological school. He then settled to his chosen work of preaching and teaching, a combination of occupations continued through the active period of his long life, partly in the Old World, but mainly in the New.

Thomas Campbell, soon after beginning to preach in Washington County, Pennsylvania, where he arrived in 1807, reached essentially the theological standpoint which later was proclaimed as the distinctive tenet of the Campbellite church. He formulated it in the fundamentalist axiom: "Where the Scriptures speak we speak; where

the Scriptures are silent we are silent." On that basis, he believed, unity might be restored to the church. When this declaration was read by him, to a large gathering of the pioneer Presbyterians, its first effect was to produce a silent searching of hearts. At last a shrewd Scotchman rose and said: "Mr. Campbell, if we adopt that as a basis then there is an end of infant baptism." Another said in a voice choking with emotion: "I hope I may never see the day when my heart will renounce that blessed saying of the Scripture, 'Suffer little children to come unto me and forbid them not, for of such is the Kingdom of Heaven.' " Although a third speaker pointed out that the Scripture quoted had no reference to infant baptism, Mr. Campbell was troubled by the dissension which the announcement of his surprisingly simple rule of action had produced. He could not abandon the principle, for it was to him the truth. But neither could he consent to wound the hearts of faithful Presbyterian friends. His desire was (while holding to the declaration) to temper his practice toward those who had been baptized in infancy or who continued to believe in the ordinance as an institution sanctified by long tradition.

As these illustrations and many others show, Thomas Campbell, though a man of learning, thoughtfulness, and firm conviction, as well as deep piety, was too passionately the lover of all men to be willingly drawn into contention with

any of his fellows. When Alexander came upon the scene, late in the summer of 1809, shortly after the formation by Thomas of the Washington County Christian Association, he quickly resolved his father's doubts, took up a logically defensible position on the platform laid down in the declaration, and began his triumphant career as an expounder of the Bible and a debater on religious themes.

Alexander Campbell, eldest son of Thomas, was born in 1788, and was about twenty-one when he piloted his mother and the younger children to America in 1809. They had started from Ireland, as already indicated, a year earlier. But the shipwreck delayed their sailing till the season of safe navigation for the year was considered to be past. Alexander therefore installed the family in a house in Glasgow, where he spent a brilliantly successful year as a student in his father's university. Having already made much progress in learning, having been for several years an assistant teacher in his father's school and after Thomas Campbell's departure the principal teacher, he was well prepared for the opportunity thus strangely opened to him.

Being a young man of fine social gifts, Alexander made valuable acquaintances in Glasgow. Perhaps the most significant contact from the standpoint of his future work was that with the brothers Robert and James A. Haldane, who were promoting a new interest in religion by the start-

ling innovations they advocated. In Haldaneism was much of the later Campbellism—reliance on the Bible as the sole standard of faith and practice, the independence of the congregation as opposed to Presbyterianism, the right of laymen to preach the word. Like Thomas Campbell, they would tolerate infant baptism, which, however, Alexander abandoned on evidence of Scripture.

When Alexander began preaching, in 1810, he virtually leaped into fame. His personality, address, earnestness; his clearness in presentation, the eager, rapid utterance of his thoughts, captivated his hearers and made him a great favorite in the Washington County association. The story of his marriage and settlement on a large estate near Charleston, West Virginia, which by the generosity of his father-in-law was bestowed upon him, is related to this history only in the fact that Bethany College was afterwards begun on that estate, which was Alexander's home to the end of his days in 1866. There he lived in generous style. He was a very practical and prosperous farmer, but likewise a man of many other interests. He was a printer and publisher, an educator of national repute, an active philanthropist, a constant student and prolific author. His writings, published and circulated by himself, brought him an ample income. Withal he was the indefatigable preacher, accepting, however, no pay for proclaiming the gospel message.

Alexander's reputation as a religious reformer was enormously widened by a series of debates in which he participated. The first of these was a discussion on the Bible covenants with a Presbyterian divine, the Reverend John Walker. Though entered into with reluctance, for on principle the Campbells sought to avoid religious controversy, debating became thereafter one chief means by which Alexander extended the influence of his interpretations, particularly through the region west of the Alleghenies. He gradually came to regard it as the most effective way, saying that a week of debate produced results beyond what could be garnered from a year of preaching.

This shows both how he enjoyed debating and how successful his efforts usually proved. His knowledge of the Bible was exact; his thinking, within the boundaries he permitted himself, lucid, sound, and rapid; his familiarity with current philosophies generally adequate. His manner was quiet, engaging, and yet so keenly critical that no opposing disputant of the many he encountered appears to have gained the ascendant over him. He knew also how to manipulate the emotions of the average audience.

Of all these exciting contests, so dear to western Americans, the most talked about probably was his debate with the sceptical philanthropist Robert Owen, at Cincinnati, in April, 1829. The discussion on that occasion continued daily for a week, and the printed report of it, published by

Alexander Campbell on his press at Bethany, fills a large volume. An immense throng, including theologians and others from many parts of the country, was in attendance. But, as a forensic tournament, the affair must have been intensely disappointing to the auditors. For Mr. Owen and Mr. Campbell cannot be said to have joined issue clearly on any point. In fact, Owen did not debate at all; he merely read an elaborate treatise on how to save the world by adopting the plan of social reorganization in which he was interested, a process to which (as he asserted, though without presenting proofs) Christianity was hostile. Mr. Campbell gained much credit from the churches as "defender of the faith" in this debate. Perhaps it operated in his favor at the local election for delegate to the Virginia convention later in the year. He was the successful candidate, represented his district at Richmond, spoke effectively, though without making political converts, in behalf of the policies for which western Virginia contended—especially a freer suffrage and more equal representation—and impressed himself as a man of extraordinary gifts upon leading characters, like the venerable ex-President James Madison.

It was not until 1841 that Bethany College, the crowning feature of Mr. Campbell's comprehensive scheme of education, opened its doors for the reception of students. The institution flourished for a number of years and naturally entailed

upon its president an enormous accession of labor and care. He lectured to classes, preached regularly, delivered special addresses to the student body, and canvassed the country far and wide in the interest of both its financial success and its student patronage. The aim, primarily, was to attract young men who would be promising missionaries of the reformed faith. He had not abandoned the idea divulged by Thomas Campbell at the beginning of the movement, that reliance on the Scriptures alone would lead to a restoration of religious unity; and the hope of a reunited Christianity was his abiding inspiration.

To the aging leader it must have been a cause of rejoicing when he learned that Thomas F. Campbell, a favorite student, friend, and kinsman by marriage — a man of unusual power and promise—had renounced those worldly ambitions implied in his adherence to the law and set out to preach the gospel as it had been expounded to him at Bethany. For Thomas F., as his writings prove, was a man after Alexander's own heart. Doubtless the younger man had the elder to thank not merely for the general system of theology to which he subscribed, but also for much of the practical philosophy by which he regulated his life. It would seem as if his public-speaking habits had been molded to a considerable extent by Alexander. Like him, he sought clearness, logical precision, a quiet finality of manner. Like Alexander, also, he had the rare gift of imagina-

tion, and used it. When President Campbell confessed that, of all the preachers he had heard—and he listened to many of the greatest men both east and west—none were able to "get hold" of him like his own father, he was unconsciously paying a tribute to the man of all men who fashioned Thomas F. Campbell's character as a preacher.

CHAPTER II

HIS FATHER'S CAREER

Thomas F. Campbell closed his evangelistic service to the war-weary Missourians in the summer of 1863. The excitement produced by the opening of rich placer diggings in Washington Territory, Oregon, Idaho, and Montana was just the attraction needed to start thousands from that disturbed frontier to the western mountains and the valleys of the Pacific slope. Miners from California, Oregon, and Washington made most of the early prospects. But the rapid settlement of the new regions was due mainly to the westward thrust of Missourians and others from the states along the Mississippi.

Mr. Campbell, with a few friends, equipped himself for the journey and joined the caravans bound to Virginia City, leaving his family at Mount Gilead, which was his last teaching point in Missouri.[1] The separation proved to be a long one. He went to the mines to dig and pan and sluice for the shining free metal and, like other prospectors, experienced both kinds of "luck." However, the next year he was able to send down gold dust enough to enable the family to join him on the upper Missouri. It was the last day of March, 1865, when Mrs. Campbell, having her

[1] Dr. A. P. Campbell's recollections of his father.

little flock at Liberty Landing, boarded the river steamer *St. Johns* for Fort Benton. The voyage occupied eleven weary weeks, ending at the mouth of Marias River on the twenty-fifth of June.[2] Measles breaking out on the boat, the Campbell baby, an infant girl, died and was buried one dark night on a hill near Fort Union. Prince, who was three and one-half years old, was dangerously ill but finally recovered.

Mr. Campbell met the stricken family at the Marias with a four-mule wagon and conveyed them with their belongings to Helena, where they made their home during the next four years. It is said he built in Helena the first house with logs hewed on both sides; that the Campbell family had in the log house the first carpet (a rag one) used in that city. He started one of the three earliest Sunday schools, and church historians credit him with having baptized the first convert made in the territory.[3] Wherever he happened to be on the Sabbath—and often it was in the roughest type of mining camp—he always preached the gospel and never lacked an interested audience, for he was a prime favorite with all classes of men.[4]

Mr. Campbell finally withdrew from the mines and fell back upon his surer profession of teaching. Starting a boys' school, which quickly be-

[2] Montana Historical Society *Contributions,* I, 318.
[3] *Ibid.,* IV, 326.
[4] Recollections of Alexander F. Campbell, his oldest son.

came popular, he built a good schoolhouse, for which his miner friends insisted on procuring a bell from St. Louis. The belfry consisted of four tall posts. These kind, jovial fellows found full compensation for their generosity in the privilege of ringing the school bell whenever it pleased their fancy to do so.

The school flourished, but in 1869 a new and seemingly larger opportunity opened to the extraordinary schoolmaster. A little colony of Christians, or Campbellites, from Monmouth, Illinois, had settled in the Willamette valley of Oregon, resolved even before emigrating to establish a college in the new home. After some vicissitudes and several experiments, these people founded Monmouth Christian College at the village they laid out in Polk County on land given by a few of the zealous Christian farmers for the benefit of the school. The institution did not thrive and the board of trustees urged Mr. Campbell (graduate of Bethany and cousin of Alexander) to come to Oregon and take charge of it.

Mr. Campbell accepted the call. He then wound up his affairs in Helena, bought an old Holladay Concord coach such as was in use all over the West for staging, attached four cayuse ponies, and drove his family through, over the Mullan road, to Walla Walla and thence to the Willamette. The three Campbell boys, of whom Prince, the youngest, was almost eight years of age, always remembered with vividness the "stage

ride" of a thousand miles from Helena to Monmouth. A preacher friend in Portland called on the family where they were encamped on reaching that place. Mr. Campbell declined courteously the proffered hospitality of a home, saying: "There are too many of us." He showed him his four white ponies, his three sons, and introduced him to his sick wife, remarking "these were all his possessions." Doubtless there may have been a bag of gold dust somewhere among the stuff in the wagon to pay for absolute necessaries. But that he brought no fortune from the mines is shown by the financial rating he gave himself in 1870 when interrogated by the census taker.[5]

T. F. Campbell came to Oregon poor in this world's goods, but there was no poverty of spirit. He had faith, and courage for any enterprise. And just then he was starting out to build a real college in a village of two hundred and twenty-two persons[6] set amid the primitive farms of the Willamette valley. The institution, for which Bethany was his ideal, would have to be created out of a small, ill-supported school which thus far had made but a faint appeal to the community outside the village, despite the personal worth of several devoted teachers. How could it be made to attain a power and influence like that of his alma mater?

Mr. Campbell knew that Bethany owed her

[5] His real estate he estimated at $500, personalty at $575.

[6] "Population 222, natives 222, whites 222." Such is the testimony of the census.

character in the educational and religious world to the fact, above all else, that in Alexander Campbell she had had the gift of a unique and consecrated life. He would not have classed himself with Alexander as scholar and theologian. But he was capable of the same devotion, possessed greater powers of physical endurance, had intellectual gifts which were not dissimilar and a personality and platform manner quite as engaging. His preaching, while not so original or authoritative, was marked by an oratorical quality which rendered him in some respects more attractive to the general public than Alexander had been.

Mr. Campbell was now at the maturity of his splendid powers. He was forty-seven years of age, hearty, healthy, vigorous—a strong, resilient man whom no measure of hard work could weary or accumulation of discouragements overwhelm. He is described as about five feet ten or eleven inches tall, broad-shouldered and "well set up." His weight was in proportion, from one hundred and eighty to two hundred pounds. He loved horseback riding, hunting, and camping. Stories of his trips into the mountains disclose the boyish enthusiasm he had for outdoor life. Though he had lived most of his life under frontier conditions, he never forgot or omitted the proprieties as understood by the planter class to which, by birth and training, he belonged. Whatever the state of his exchequer, he was always, in appear-

ance, "well groomed."[7] In disposition he was "an enthusiast and an optimist."[8] These were qualities whose virtues were now about to be put to the test of experience.

One of his first steps at Monmouth was to establish a journal, in order to let the people know what he was trying to do. This weekly, the *Pacific Christian Messenger,* became and long remained the leading family magazine among the Christians of Oregon and other parts of the Northwest. His coming was quickly noised abroad, for he had the gift of popularity. Immediately a group of promising young men and women presented themselves as students of the college. His first two classes had in them two men destined for the federal bench, and at least one state supreme judge; several others whose distinction as private practitioners of the law was equally high, a successful physician, and several able preachers.

Mr. Campbell taught classes, lectured, wrote editorials, preached, and administered throughout the college year. Then, as a substitute for the customary vacation, he traversed the contributory country far and near delivering lectures, preaching, founding congregations of the Christian faith, raising money for the college, and recruiting its student constituency. As in the mining region, so here he had the friendship or at least

[7] Recollections of J. B. V. Butler.
[8] Recollections of Judge George H. Burnett.

the good will of all classes. He was interested in their problems, sympathizing with them in their economic no less than in their spiritual difficulties. In each department, too, he manifested a quick intelligence which proved a sure basis of leadership, especially among groups like those he served. It is true he held some economic views, particularly on money, which are not endorsed by economists. But these merely strengthened the bond between him and his natural constituency. He never convinced himself that the Civil War had been a justifiable conflict, though as his Missouri career already showed, he accepted the results with wholehearted loyalty and hoped for the best.[9]

Monmouth Christian College in the early days was sustained largely by the farmers. Mr. Campbell, as he moved about from place to place, stopping at the homes, conversing with the people, and witnessing their mode of life, became impressed with the seriousness of the handicap under which they labored in that time and region. The exceptional prosperity incident to the several gold rushes had enticed many into districts which in ordinary times were of marginal economic value. There were areas where the farmers were fortunately situated, but these were small, and the border of the primitive encircling them was very broad. Railways were only beginning to be built; there was crying need for the rapid exten-

[9] Some of his letters from the South in 1882-1883 are interesting by reason of their comments on "that madness" (the Civil War), the condition of the negroes, etc.

sion of such transportation facilities. Steamboats on the principal rivers were generally controlled by companies that monopolized the business and charged what the traffic would bear. The people raised wheat, for which a vast quantity of the land was well adapted, but after paying for getting their crops to market they had but little profit from the season's operations. A money stringency in the early seventies intensified their problem, casting the gloom of hopelessness over the otherwise fair face of rural Oregon.

Out of this situation a new "Independent" party arose. The progress was from local farmers' clubs, whose purpose was to find some mode of relief from excessive charges of the steamboat monopolies, to the grange, which took Oregon, like the rest of the agricultural West, virtually by storm in the year 1873. In the local, county, and state granges discussion ripened into policies. The next step was for farmers' clubs (which constituted the political side of the theoretically non-political local granges) to move for state-wide party organization. This led in turn to the state convention held at Salem in mid-April, 1874, for the purpose of publishing a platform and nominating candidates to contest the election with Republicans and Democrats. The man this convention named—by acclamation—for governor was Thomas Franklin Campbell.

Mr. Campbell, while in no sense a politician, was the logical standard bearer of the new party,

because it represented a farmers' crusade and he was the best crusader they could find. Much was expected of him, and the only disappointment was in the final vote, which gave him third place. His speeches during the summer and fall made the canvass both lively and picturesque. The three gubernatorial candidates appeared together in the principal towns and villages, all speaking from the same platform. Doubtless honors were more or less divided, but Campbell seems to have supplied most of the dramatic interest at these meetings. Said the Portland *Oregonian* in its account of the big turnout at the courthouse in that city May 13, 1874: "Mr. Campbell's remarks were interspersed with anecdote and humor, which frequently brought down the house, and his clear showing of the inconsistencies and contradictions between the preaching and practise of the parties were received with the wildest applause. His hits at his competitors, though always courteous and dignified, were so pungent that one felt involuntarily a sense of pity that almost grew into sympathy." When we point out that he received 6100 out of 22,000 votes cast for the three candidates, and that his campaign interfered little with his duties as college president — being conducted mostly during the vacation period—we are ready to dismiss this incident.[10] That he entered the political arena at all was largely accident, yet not

[10] There is a tradition that the prohibition vote, which should have gone to him, was won away by a ruse, thus losing him the election. Interview with John Stump.

entirely; for he would have declined the nomination, which came to him unsought, had he been quite free from that innate "set" toward public life which was characteristic of the southern planter class. However, the virus was now out of his system, a single trial proving a sufficient prophylaxis. Though tendered the nomination for Congress at the next election, he declined it and never again tried to propitiate the fickle deities that preside over popular elections.

Though Mr. Campbell had a veritable Hotspur craving for work, the college, the journal, and the pulpit furnished a reasonable vent for his energies. When he came to Monmouth he found the college a small, indifferent structure of wood. In fact, it looked so little like what he had expected that, as tradition says, he asked one of the trustees: "Where is the college?" The answer came promptly: "You are to build it." "Where is the money?" he countered. "You are to raise it." How he went to work on that problem we have already seen. It took him just three years, working virtually single-handed, to raise, mostly in small driblets from the Christian people of the state and region, an aggregate of eighteen thousand dollars and to build with that sum the brick edifice which later became the State Normal School. Architecturally it was a copy of one of the Bethany College buildings. It was planned as the north wing of a more pretentious structure, but it really was "The College" during Mr. Campbell's

connection with the institution. He was the regular preacher in the Monmouth church, as well as the "bishop of Oregon," the president of the college, editor of the journal, and teacher of Latin, Greek, and mathematics to the advanced college classes.

Mr. Campbell's management of the college may be described as the facile leadership of a group of eager, earnest young persons by a big, enthusiastic, companionable man who put them all on their honor and whom they were loath to disappoint because they were all so fond of him. The problem of discipline, troublesome to others, seems hardly to have existed for him. There were rules, but few violators of rules. One rule was that all must attend the chapel exercise in the morning, including the short lecture by the president. But those exercises were made so interesting, the lecturer gained such a reputation for masterly, eloquent, and helpful talks, that no one wanted to "skip" chapel. There was the rule about the use of liquor and tobacco, which could be violated only at the cost of expulsion. The rule against profanity was the same. Rarely did any one run counter to those rules.[11]

[11] Judge Burnett tells a good story of a boy who came to the college with just $9.00 and one suit of clothes—a new one—determined to work his way. In some work for the college, in which he was helping Mr. Campbell, he tore his trousers and let out an oath. The president, knowing how serious the boy's predicament was, said nothing that time. The offense was not repeated and the boy made an excellent record, later becoming a banker able to have several suits.

Former students of Christian College are convinced that the religious influence of the president and the moral effect of his chapel lectures were one chief secret of his success both as disciplinarian and as teacher. The tradition of these lectures abides; they are a topic of conversation whenever two of Campbell's former students meet. His catalog announcement speaks of the lectures as follows: "The duties of the day are introduced by reading in the morning a portion of Scripture, singing and prayer, followed by a lecture on some theme connected with sacred literature, in which the great matters of morality, piety and humanity are elucidated and enforced by appropriate examples. These lectures which are made very familiar in style, and discursive in character, are free from all sectarian views, carefully avoiding all peculiarities of any particular religious party. These lectures deal in facts, illustrate principles, establish morality in the mind, and enthrone virtue in the heart of the student. Love of truth, the power of faith, respect for authority, the exceeding sinfulness of sin, and the beauty of holiness, are illustrated and enforced, in manner and style adapted to the circumstances of the class. Every student in school is required to be present in this class."[12]

"I think," says a discriminating woman who was a member of Mr. Campbell's Bible class, "it would be difficult to over-estimate the influence of

[12] Catalog, session ending June 12, 1872.

those short Bible talks upon the minds and lives of his students. He had a compelling personality and a wonderful kindliness of manner. I never saw him lose his temper or appear discouraged. Students worked for him because they were ashamed to disappoint him."[13]

The president's sensitiveness to anything even savoring of irreverence, or disrespect to religious practices, is illustrated by the one case of discipline remembered by several persons. He was delivering the customary morning lecture when, as their luck had it, certain "smart," crude fellows in the balcony were caught in the act of shaking hands with ostentatious zeal, obviously in imitation of the personal efforts of religious workers following a revival service. One witness says Mr. Campbell, that one time, lost his temper completely for a moment. He dismissed the school, declaring he would have nothing further to do with students who could be so contemptible. In the end each of the convicted boys made a public apology and was reinstated.[14]

One gathers from Judge Burnett that, prior to the Monmouth period, Mr. Campbell had made little use of the classical knowledge acquired at Bethany (in the years 1848-1852). Probably the schools he conducted in Texas, Kansas, Missouri, and Montana offered only the English studies. At all events, in handling the advanced classes

[13] Interview with Mrs. Laura Harris.

[14] Recollections of Mary Stump Campbell. Judge Burnett also apparently refers to the same incident.

he appeared to study Latin and Greek as hard as any of the students—to have been, in fact, more their "companion than their teacher."

The judge writes of the early years at Monmouth, when the first college class was mounting the successive rungs of the academic ladder toward graduation. It must have been a challenge to the boys to realize that their big, eager president was obliged to furbish up his Bethany Latin and Greek in order to keep ahead of the class. There is no question that he did keep ahead, or that after piloting the first class through he showed any want of mastery in those subjects. His motto—*Velle est perficere*—meant: "To will is to accomplish." He willed for himself large tasks and commonly justified the motto by squaring achievement therewith. Active striving was to him the normal, wholesome life. "Men who have half a dozen irons in the fire," he said, "are not the ones to go crazy. It is the man of voluntary or compelled leisure who mopes and pines and thinks himself into the mad-house or the grave. Motion is in all of nature's laws. Action is man's salvation, physical and mental . . . he only is wise who lays out his work to life's latest hour. . . . "[15]

Under Mr. Campbell's conspicuous leadership Christian College became a household interest not alone to all the Christians of Oregon, but to many outside the boundaries of that denomination.

[15] *Christian Messenger*, September 16, 1871.

Students were recruited also from neighboring states. By 1882 the attendance had advanced to about two hundred and thirty, while the number of graduates from the classical and scientific courses aggregated sixty-four. For those days of educational small things, the college was a flourishing institution, among the most successful of the private foundations in a state having many so-called colleges. The chief credit for its success every one was glad to assign to its able, enthusiastic, and indefatigable president. To the student body, as to the Monmouth residents, it seemed as if he was the life of the college, of the church, of the village.

That thought was borne in upon them with peculiar force when, at the end of the school year 1881-1882, he resigned the presidency. The action was due to the one event which weakened his determination to carry on, the death of the wife he had married in Bethany thirty years earlier. Mrs. Campbell had been long in feeble health and she passed away on the eighteenth of October, 1881. Her husband finished out the year, then sold his Monmouth home, started his son Prince off to Harvard, and himself went east and south on a long tour to lecture and preach among the good people he had known in Missouri, Kansas, Arkansas, Texas, Louisiana, and Mississippi during the years before his migration to the Far West. The fragment of life left to him, a little more than a decade, was sufficiently filled with

activity to guarantee continued sanity according to his own prescription. Aside from traveling as preacher, evangelist, and lecturer, he held several pastorates for short periods, he wrote numerous letters to the *Christian Messenger,* he taught in at least three different institutions. In 1885 he married Miss Mary Stump, daughter of one of his closest Monmouth friends and a member of his first college class. They had three children, two daughters, Catherine Elizabeth and Agnes, and a son, David Campbell. During his last years he lived among the old friends at Monmouth, where his son Prince was president of the normal school which was the successor to Christian College. There he was pastor of the Christian Church up to the time of his death, January 17, 1893. He had "laid out his work to life's latest hour," as he urged others to do. He preached his last sermon about three weeks before the end came. Again, it was an illustration of willing and achieving, for his health had been very bad for several years. He was mourned by thousands of people, scattered widely through a dozen states.

"By his learning and eloquence," said his eulogist, the Reverend J. M. Smith, "he became widely known and acquired a great influence among men. By his humanity and goodness he won the hearts of all with whom he mingled." Something has already been said about his eloquence, but a brief analysis of his thought, style, and method will not be out of place. As a speaker

he was "more the lecturer than the sermonizer."[16] This means that he was oratorical as well as expository, and more characteristically the former. His effectiveness on the platform was enhanced by a manner at once free, dignified, and impressive. Though he usually prepared his discourses with care, he rarely took a scrap of paper to rostrum or pulpit, the theory being that nothing should be allowed to intervene between speaker and audience. This method he may have learned from Alexander. Speaking deliberately (not with the rapidity of Alexander) with strong, well modulated voice which "was more tenor than bass," and pointing his arguments with dramatic — sometimes tremendous — illustrations drawn from a wide range of reading, he was usually effective and often irresistible. "A storm of wind on earth," he said in one of his lectures, "moves one hundred miles an hour. A storm of flame on the sun moves twenty thousand miles in the same time. The force of a slashed cane-brake burning sends columns of flame a hundred feet above the standing trees; in the collapse of a chasm appearing in the photosphere as a sun spot, the collision of opposing sides shoots the fiery mist two hundred thousand miles high. All these results are simply mechanical and within the scope and province of reason.

"The more wonderful manifestations of power, transcending the utmost grasp of finite

[16] J. B. V. Butler's recollections.

mind, couple themselves with gravity and light —the first a term to denote a cause; the second, a result of motion whose cause is hid among the impenetrable secrets of the infinite; yet it becomes itself the cause of all organic being, and the condition of the play of that more mysterious and utterly incomprehensible energy called life."[17]

Mr. Campbell once departed from his rule not to preach from a manuscript. It was a night engagement at Dallas. Mrs. Campbell accompanied her husband on the drive from Monmouth, and Prince, then perhaps fourteen, handled the reins. For some reason the sermon dragged, the boy became weary. On the drive home he turned to his father and, as if voicing a grievance which the rest of the family had against the head, remarked: "Father, I think your sermon tonight was a complete failure." The father said little at the time, but years later spoke of the incident, with much amusement, to a friend, saying: "I knew all along that the sermon was a failure, but I didn't suppose the boy knew it." He could laugh at himself on occasion but he rarely indulged that wholesome moral discipline. Usually he assumed all the dignity which belonged to a southern gentleman, and he was not gifted with humor like his son. Saxon wit, the kind which, with sedulous cultivation, becomes available as a literary device—this he had and with this he regaled his audiences on occasion, as during the

[17] *Genesis of Power*, 19. This book was based on his lectures.

gubernatorial campaign of 1874. But the bubbling, sparkling humor which was such an irresistible element in Prince Campbell's nature was denied to his father. The mother is said to have had it and Prince's inheritance doubtless came from her. Alexander was gifted in a similar way.

Mr. Campbell's students regarded him as a great man. Doubtless that judgment may be the result of partiality and the natural ascendancy of the abler, mature mind over the immature. That he was a remarkable man his career proves. One of his former students justly analyzes his character as revealing great native ability and power of leading men, but as showing, in comparison with his son, a certain want of finish. In other words, he had not that thorough training which his own college, supplemented by Harvard, gave to Prince Campbell, and his nature too was less responsive and subtle, though perhaps more elemental. We have enough of his writings to afford an authentic mirror of his intellectual character. His books, his editorials, and his letters all reflect the preoccupation of his mind with religious and moral propaganda. This represents his true life. While well read in some respects and always an eager student, he cannot be accounted, in the strict sense, a scholar. Neither his classics, his mathematics, the natural sciences he loved to dabble with, nor the philosophy he read so eagerly were carried to the plane demanded of scholarship.

Theoretically,[18] it is true, his devotion to the intellectual phase of teaching was precisely equal to his devotion to the spiritual. "God," he writes,[19] "has given man two great volumes of Nature and Revelation, suited to his physical and spiritual constitution. These are full of facts addressed to the understanding. From Nature we learn the principles which minister to the wants of the body, giving food to eat and raiment to wear. From Revelation we receive the principles by which the spirit is fed, and clothed with truth and righteousness. Any system of education which neglects either of these volumes is incomplete. To train the intellect in physical science and neglect the moral nature, is dangerous to society, for it imparts power which, without moral principle to guide, may be destructive to the peace and happiness

[18] In his over-eagerness to convince, he sometimes omitted to test the soundness of his own reasoning. At all events, one occasionally finds a weak link in his logical chain. "Scientists," he says in one place, "ascribe the phenomena in the mineral, vegetable, and animal kingdoms to the laws of nature. Law is defined to be 'the expression of the will of a superior'; or, as Sir William Blackstone has it, 'a rule of action prescribed by a superior, and which the inferior must obey.' The laws of nature, therefore, are the will of God impressed on matter, governing the several orders of sequence in crystallization, gravitation, instinct and life, vegetable and animal, and motion producing celestial harmony. All these come, in the above classification, under the head of Divine power." *Genesis of Power*, 35.

To the reader who should insist on the scientist's definition of "natural law" as "the uniform occurrence of natural phenomena in the same way or order under the same conditions, so far as human knowledge goes," the above argument would be meaningless.

[19] Catalog of Christian College, session ending June 12, 1872. Under the caption: "The Bible." Philosophers of today are saying about the same thing in about the same words.

both of the individual and of society." But he saw that the tendency was toward the study of the book of nature, wherefore, perhaps, he cast his own rôle as that of moralist. At all events, the deepest interest of his life was preaching the gospel and teaching those principles "by which the spirit is fed, and clothed with truth and righteousness."

CHAPTER III

STUDENT AND JOURNALIST

Prince Campbell's father was to him at once parent, preacher, and preceptor. The parental and filial bond between the two appears to have been very close. When the eldest son left home, in 1871, to enter upon professional studies, Prince was only ten. The second son left three years later. From that time Prince was the only "bairn" in the household. The mother was not strong and finally became a confirmed invalid, requiring almost constant attention, and these two—father and son—were united in devotion to her. In labors about the house, in executing pleasant designs for the benefit of their sick charge, in maintaining the atmosphere of cheerfulness she required, their relationship, if it ever had much of the formal about it, insensibly became a deeply affectionate friendship.[1] The process was aided by the boy's early development of serious intellectual interests and by the quickness of his thinking on all subjects, which must have been something of a challenge to his more deliberate-minded parent. Though we have no direct testimony on this point, it is natural to assume that the two minds often met on terms of equality in the discussion of questions of the day as well as of literary or scientific matters. One suspects that in the department of

[1] Recollections of J. B. V. Butler.

the fine arts the youth soon began to lead his distinguished sire a merry chase.

In the domain of religion, however, the elder man held a position of unquestioned authority. For, was not he the preacher who spoke down to his son from the pulpit one day in the week? Mr. Campbell's power to sway the audience in which Prince made one, explains in part the reverence the boy conceived for his father's genius as a pulpit orator. The one known instance of the youth's dissatisfaction with what his father was accomplishing in the pulpit arose from a subtle conviction that the usual effects upon the audience were lacking.

But Prince did not pass all his time in the home with his parents. There were the long summer vacations when he was permitted to spend weeks together at the pleasant farm-house of David Stump, some six miles from Monmouth. In the family was John B. Stump, a boy of his own age, who was a schoolmate during the balance of the year and his good chum at all times. Mr. Stump has given us his recollections of the happy summers spent with Prince as his guest at the home farm. John was not held to a rigorous program of work, so the two boys did pretty much as they pleased. They had a pony to ride when errands were demanded of them, and generally the little beast was forced to carry both boys. The pony also bore them to the "swimming hole," a much frequented place in the river during

the later summer; it carried them to near-by villages, to places of neighborhood amusement—like the community base-ball field,—and to every part of the woods and the meadows on the big, park-like Willamette farm. Both boys loved to read. The home library had sets of Dickens, Scott, and Thackeray. So they made selections, found a grateful piece of shade, and lying prone, with heads propped on palms, they read on hour after hour. They loved the game of chess. With this they amused themselves evenings and often till pretty late at night. Cards—games of chance—were forbidden. Perhaps that was why they were so eager to learn something about them. They decided to secure a pack by persuading the mail carrier to bring it from Albany. Then, under the pretext of playing chess as usual, they sat up late one night to learn the mysteries of their new wickedness, when one of the elders caught them at it and spoiled that fun.

We are not told at what age Prince began going to school. But inasmuch as his mother was the primary school teacher of his father's various "academies," the probability is he gained the rudiments of learning at a tender age, perhaps shortly after the family settled in Helena. When the distinguished future judges, Burnett, Bean, Wolverton, Fenton, and the rest, were nearing the goal of graduation, Prince was still one of the unobtrusive young boys in the college, or rather the academy, at Monmouth. He apparently did not

enter the college class till 1875, by which time T. F. Campbell had carried four groups through the advanced Greek and Latin, making himself in the process the accurate and skillful as well as enthusiastic teacher his son remembered with such deep gratitude. Every one speaks of Prince in those days as an excellent student and a boy who gave no one any trouble—a manly boy, advanced beyond his years in mental and moral development, but also of good physique and a splendid boyish ardor in play. He pressed forward at a reasonably rapid pace, as is shown by his graduation from Christian College at eighteen and a half years, in June, 1879. Men who entered Harvard in those days averaged about nineteen, and he was ready for the sophomore class in that institution, thus conforming to President Eliot's view that eighteen was the best college entrance age.[2]

Because he had already such a mastery of the classics and so strong a liking for those subjects, his father kept him on as assistant during the next three years. This was his 'prentice period as a teacher. Unfortunately, we have no adequate reports of his work and there is no writing of his own to reveal the young man as he was at that time. We may venture the guess that he was not very different from what some of us found him at double his then age. Inferentially the young instructor was a modest, self-contained, mature

[2] *President's Report, Harvard College,* 1884, p. 250.

sort of boy, intent on the performance of every duty in the most thorough manner. His classical studies and literary reading had strongly developed the artistic impulse which was such a controlling element in all his later life. Though living in a quiet country village, he sought and found such gratifications as occasional trips to the Portland theatres or concert halls could yield. There is some evidence that he heard Booth in this period or earlier;[3] also that he hung with such rapt interest on the interpretations of Hamlet and Iago that in later years, when he haunted the Shakespearean theatre in Boston, he detected the subtlest modifications the artist had meantime introduced into his work.

In 1882 Prince entered Harvard. His reverence for the classic eastern college was profound enough to inspire a fear that he might be unprepared to matriculate there. Thus far his opportunity of measuring attainments with eastern-trained men had not been of the best. Accordingly, after getting settled in Cambridge he resolved to learn his fate with as little delay as possible. But he was very diffident, and we are told that the first time he set out to call upon the college dean his heart failed him and he turned back. Then, probably recalling his father's motto —*Velle est perficere*—he tried again, saw the

[3] If so, it must have been when the tragedian was on his San Francisco tour in the fall of 1876. At that time Prince was fifteen. The evidence that he heard Booth thus early is an inference from his later discussion of Booth's acting.

dean, passed an examination, and was advised to spend the balance of the summer, till the opening of the fall semester, at the sea-coast.[4] When he called for his credentials in the fall he found himself classified as a sophomore.

It is not certain that Prince Campbell ever commented on that classification. At the time he would have been overjoyed merely to be admitted freshman. It seems likely, from the extent and thoroughness of his preliminary studies, that he might well have been ranked as junior. Had he possessed the average modern student's zeal in the pursuit of "credits" he would probably have been given that rating. But he seems to have decided not to hurry his preparation for the life work, which was pretty clearly indicated as teaching.

One can well believe that he even coveted such a régime at Harvard as would enable him, in addition to carrying his college work with high credit, to secure the maximum extra-collegiate benefits from the eastern environment into which he was now plunged for the first time. He was responsive enough to profit from everything having a cultural value, and wise enough to realize how much there was at Boston, Cambridge, and thereabouts to supplement and modify helpfully his plain western training.

From this point we are relieved of the neces-

[4] Recollections of Mary Stump Campbell, who went east at the same time and entered Wellesley College.

sity of guessing. A series of newspaper articles he wrote for the Kansas City *Star,* so far as it goes, supplies an authentic record of his intellectual and artistic interests during the Harvard period. The letters are seven in number and were published between October and May of the year 1885-1886, his senior year in college. It is not certain that they were originally composed at that time, though this would be the natural assumption; possibly some of them may have been prepared to satisfy the theme requirement in English during the first two years—1882-1884. Be that as it may, there is no doubt that their spirit represents better the fresh impressions of the western student when he first arrived, than the sophisticated collegian who has learned to take his surroundings for granted.

When Prince Campbell left Monmouth, in the summer of 1882, his father, as we saw, went east to lecture and preach. Their home was broken up, the house sold, and, for formal purposes at least, Prince seems now to have regarded Kansas City, where his brother Dr. Albert Preston Campbell lived, as his residence. That explains why the Harvard catalog lists him as having entered from that place and not from Monmouth, Oregon. Probably he spent some of his vacation time at his brother's home. At all events, when at the close of the junior year he found his funds depleted, the mode he adopted for recruiting them was to obtain from Colonel William R. Nelson a reporter's

position on the staff of the Kansas City *Star*. He continued with the paper from the summer of 1884 to the fall of 1885, when he returned to complete his Harvard course.

During that interval of twelve to fourteen months the young collegian had the best practical opportunity of applying the rhetorical principles learned from A. S. Hill, the philosophy of theme writing inculcated by Wendell and Drennan. Let us hope he also had an opportunity to employ some of those niceties of the literary art inspired in him by the classical authors he read with such deep satisfaction.

The reportorial office taught young Campbell many things besides deftness and fluency in composition. His work was sufficiently general to be educative in a broad practical sense. He handled assignments that gave him contacts with almost every phase of life and opened up problems of the most varied kinds. Men of widely diverse cultures, occupations, backgrounds, and ideals became his prospects. He must meet on terms of reciprocal interest any person who could throw light on the problem he was investigating. We may assign much of Mr. Campbell's skill in gaining the views of other men and his calm detachment in evaluating them to this experience as a city reporter. It also widened his interest in subjects, giving him a definite bent toward practical sociology to balance the literary and artistic interests. He often spoke of the pleasure he had in

working, at Colonel Nelson's suggestion, on a park plan for Kansas City and exploiting his views on that subject in the columns of the *Star*. His penchant for city planning, and generally for finding ways to beautify the physical surroundings of life, owed its impulse largely to the Kansas City period supplemented by Boston and Cambridge.

Mr. Campbell was valuable to the *Star* because he actually studied his subjects and because he could write about them in a style that caught the interest of readers.[5] In Kansas City he was dealing with themes in which he could feel the response of those for whom he wrote. When, on returning to the East in the fall of 1885, he contributed special articles to the *Star,* the problem became a different one. He must now find themes in a world strange to them, but familiar to himself, in which the interest he felt could be trans-

[5] When he departed for Boston in the fall of 1885, one of the editors gave him a testimonial which he prized highly enough to preserve for forty years. Writing September 15, 1885, Ben. A. Eaton said: "It was with much regret that I learned of your intention to resign your position on this paper—though I cannot but commend your plans for the future. Perhaps the statement, which I can make with the utmost sincerity, that your work here has given unbounded satisfaction, may sometime be an advantage to you. If so, I trust you will refer to me, when I shall always be pleased to give you the best endorsement that my limited language will command. And I will assure you that should you ever again desire to enter upon newspaper work you may confidently rely upon finding a position open to you on the *Evening Star.*

"In every way your work has given satisfaction, and I hope that in the future you may do as well in all things as you have in that."

ferred to his western constituency. It was either a happy guess or a shrewd bit of insight which told him that his best chance of success lay in taking the things which impressed him in the liveliest manner when he came among them as a stranger, and talking about them to the big audience out West in a simple, straightforward way.

The seven articles which, taken together, contain about twenty thousand words, have as titles: "Gossip From the Hub," "Mid Classic Scenes," "Rare Works of Art," "Life at Old Harvard," "Actors and Divines," "Winter Sports," and "Boston Taking Breath." The subject matter was inherently interesting and often significant. He strove successfully to make all points clear. The style was at once dignified, simple, and vivacious. There was no suggestion of "writing down" to common minds. As in later life, he followed the principle that it was a writer's duty to give of his best, and these articles, so far as literary form is concerned, were practically his permanently "best." They were free from boyish crudity, folly, and freakishness, and beneath the tone of gaiety which pervades them one catches many a note of serious thought, or bit of homely philosophy.

That, indeed, is what might be expected. He was now twenty-four years of age and a senior in college. His teaching experience at Monmouth had matured him, as had the tragedy of his mother's illness and death. In 1881, the year of

her passing, he joined his father's church, an act which was both a symbol and a cause of ripening character. Although more capable than most men of extracting pleasure from situations, he was in no sense the typical, care-free college boy bent on fun, whose impressions of the world about him come through a process of mental osmosis. Young Campbell walked into his new world with eyes open to see and a mind keen to understand through observation and analysis. If one had never known him and should picture him merely as a rather precocious young man from Monmouth Christian College, located out on the Oregon frontier, he would hardly recognize the reality in the cosmopolitan young gentleman who dispenses worldly wisdom through the Harvard letters. The elder Campbell's letters are sermonettes; his son's have in them no hint of preaching, scarcely a suggestion of propaganda. He takes a promising theme and treats it in a manner to reveal its living interest—that is all, but the end is art.

The descriptions in his first letter (October 4) are of scenes and incidents which to Easterners were very familiar and indeed almost commonplace: the palatial steamer of the Fall River Line, the contrast between New York and Boston people, the theatrical companies on board, "a regular exodus of theatrical people out of New York up to the promised profits of the New England circuit," the railway ride from Fall River to

Boston, which showed "charming glimpses of pretty scenes," the "sacred precincts" of Boston, its crooked streets, with convenient by-paths, the new construction, the census showing the Boston of 1885 a city of 390,000 inhabitants. To most of his western readers, however, all this was news, thoroughly readable news. So, also, was the story he tells of the conversion of the famous Music Hall, "the hitherto unviolated abode of the muses, the home of oratorios and grand organ recitals, and the most sacred of all the sacred resorts of the Little Tin Gods," into a beer garden (though excellent music is there dispensed) with floor covered with tables at which people can sit, drink beer or wine, and smoke. "It is needless to say," he adds, "the experiment was a success. The last concert was given last night, and although the admission was raised to 50 cents the floor was so packed that a very large number were not able to get seats. Straight-laced Boston takes to this wild wickedness with a relish." News of theatres, plays and actors, and news of two famous criminals, one a Boston woman, concludes the first budget.

The second installment contains more of the dramatic criticism, of which Mr. Campbell appeared especially fond. His pretext was to give news of features then going in the East which might be expected to reach Kansas City during the winter. He gives them a tastefully executed introduction to the English actress Rosina Vokes,

tells about her double bill at the Globe, "The Parvenu" and "Tinted Venus," describing each play with tantalizing brevity and yet bringing out points which make the basis of an interest that doubtless helped to crowd the theatre in Kansas City if Miss Vokes's expected visit materialized. "If Miss Vokes favors you with a visit," he concludes, "the exquisitely graceful dancing she does in the character of Venus will in itself well repay you for going to see her."

Perhaps the descriptions of Cambridge and of Harvard College Yard were not read with greater relish than the portion of the second letter just outlined. But they called for infinitely more study on the writer's part, and are excellent examples of careful reporting. The introduction to Cambridge, a trip from Boston by horse-car, with glimpses of Cambridge Street secured in passing; the Charles River bridge, where "I suppose Longfellow 'stood on the bridge at midnight,' as many an undergraduate has done at pretty much the same hour of the night in the years both before and since"; the account of the origin of Cambridge from the growing together of several smaller villages; the "triangular" square, the handsome yards, lawns, trees and shrubs and vines—all this leads up to the crowning feature, the college yard, whither we shall follow him only gingerly and, as it were, "afar off." If, however, we should wish to refer to an admirably clear, lifelike pen picture of Harvard as it was forty

years ago, this account written by the Oregon senior would be in the first rank among eligible sources. The several halls were interesting to him for their present occupants and also for their associations with the great men of past ages, rather than for their architecture, equipment, or cost: "Old Hollis," where Emerson sat; "Old Massachusetts," once a barracks for Washington's soldiers; Christ Church, the place where Washington worshipped. "The old pumps then in front of Massachusetts and Hollis have moistened the throats of a generation that wore pigtails and cocked hats. Step lightly; the ghost of the past haunts the spot." The rest of this article deals with the great Memorial Hall, the diners and how they lived; and Sanders Theatre, where "among the shadows, if anywhere on earth, must at times linger the brave young spirits that went out from the sacred groves to fight under beating suns the battles, north and south, of their country."

Passing the third of the series, which deals with the art treasures of the Public Museum, and the characteristic attitudes of the people who visit there on the "free days"; also the fourth, which essays the difficult problem of revealing Harvard, in all its intricacies, to the people of the West, we shall pause for a moment at number five, entitled "Actors and Divines."

This article opens with a whimsical introduction of Edwin Booth, mistaken by a student,

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as he was walking through the college yard, for a well placed country clergyman. What follows in the account of Booth's phenomenal success throughout a five weeks' engagement at the Museum Theatre shows Mr. Campbell's enthusiasm for the art of the great tragedian. Of ministers "one may truthfully say, I think, that in no other city in the union do they abound in such variety as in Boston. Sects elsewhere unheard of have here their local habitation and their name. Every known shade and variety of opinion has here its urgent representative. Ignorance and bigotry almost unexampled hold their own under the very shadow of the broadest culture and most enlightened liberality." He then takes up the three most nationally famous ministers, Phillips Brooks, Edward Everett Hale, and James Freeman Clarke. The center of interest is Phillips Brooks, who is in turn appropriately pictured, in his ministerial robes, as the central figure in Trinity Church, "the finest piece of church architecture in America." "As he stands before row upon row of attentive faces, pouring forth in almost breathless haste a perfect stream of inspiring eloquence, with neither notes nor reading desk before him, and needing few gestures to heighten his meaning, he makes an impression upon his audience which few persons in it are likely to forget. In striking contrast with some of the most notorious preachers of the day he is neither sensational nor 'advanced.' He

seems content with preaching a very simple Christianity, for the purpose of having it enter into the lives of his hearers, and does not, as a rule, deal with controversial points from which no practical good is likely to follow. His audience is made up of both rich and poor, and he addresses himself to those deeper feelings of human nature which are held in common by both."

He has less to say about Edward Everett Hale as a preacher, but sums up the distinguished author's advice about the way to work in order to economize time and get results in the form of a literary output. Clarke, already growing old, with feeble and indistinct voice, holds his audience "by the strength and clearness of his discourses." Others he merely mentions—Hereford, Bartol, Duryea, Savage—and closes with some general remarks upon the churches themselves. "It is to Boston's credit," he says, "that in few, if any, of its largest churches, is to be found the loudness of color and of decoration which one expects to see only in a second-rate theatre. In the best of them there is depth of tone, simplicity, and a harmony between place and purpose which will impress you with the fact that you are in a place of worship and not in a lecture hall."

"Their Winter Sports," the sixth article, dated April 2, 1886, reveals the interest which this classical senior, who was neither "grind" nor "bum," took in the doings of the Harvard Athletic Association. There is no reason to think

that he went into training for any of the numerous "events" to which the student body and citizens paid the homage frequently of many times the cost of admission. But he was profoundly interested in the educational and moral effects of athletics, organized and unorganized; he dearly loved a good game for its own sake and for the evidence of the scientific perfection which could be imparted to men's natural powers by the proper educational regimen. So, as we sit with him in the gymnasium gallery and watch the kaleidoscopic succession of matches, we are not surprised that his enthusiasm is effervescent.

"The first meeting," he tells us, "is not a 'ladies' day,' as the heavyweight boxing and some of the other rougher work is supposed to be too much for their delicate sensibilities. This is more due to tradition, however, than to any other cause, for the exercises never become brutal, and as to seeing a few well directed blows with the gloves put where they will do the most good, why, bless you, the way the dear girls applaud the lightweight work on succeeding Saturdays shows how much they like it." The "are you ready—heave" of the tug of war fairly lifts him out of his well chosen seat, and without the "soul absorbing interest begotten of 'money up'," which affects a good sprinkling of his classmates, he is breathless with excitement when the decisive pulls take place. The brilliancy of the final day of the meet, with "the flower of New England's beauty to

applaud and admire the flower of America's strength and young manhood," gets into his blood in a way to make his pen eloquent. Nor is that due to the fact that John Boyle O'Reilly, the poet, is referee of the boxing matches. The fencing, the German "duels," the indoor rowing, the trapeze work, all come in for a share of his interested description. In the spring of 1886 a general account of these things was "news" to readers of newspapers that circulated only west of the Mississippi.

In the final installment, published May 3, 1886, we suspect the presence of a justifiably propagandist aim. His interest in the Kansas City park plan had not subsided, much less died out, in his mind, and some account of the way Boston was developing her parks and drives would be an object lesson of high authority to the Westerners. He therefore tells them, under the caption "Boston Taking Breath," not alone of the crowds that line the Mill-dam drive, swirl on hot days in the famous Common, and seek every public garden or other open space, but also how the city is making land by dredging and proposes to take a part of the adjacent sea for a new park. He notices the people, sketching the prominent types, and concludes that "much untruth has been told about the absence of beauty in Boston. An occasional eyeglass on a pretty nose may grate on your feelings, but you remember that it means 'culture,' and are content." Boston's suburbs are

described in a general, but effective, series of paragraphs. He shows a peculiar fondness for the neat, open villages, with their pleasant gardens, flowers, and shrubbery, and splendid shade trees everywhere. "All along the Charles, as pretty a river above tide water as the heart could wish, lie towns and villages which are the very perfection of neatness and tasteful arrangement. On a bright day you could not have a pleasanter drive than out on the mill dam road, along Back Bay for a mile, into Brookline, through the endless Newtons, and on up the Charles." "The tide of sensible people," he notes, "flows out from the city and it will not be many years before the separate villages will be joined together as has already been the case with Cambridge." The "gentlemen's improvement society" was an institution which was already having its influence on the beauty and healthfulness of Boston's suburbs.

CHAPTER IV

HARVARD MAN

Mr. Campbell's article in the Kansas City *Star* dated at Boston, November 6, 1885, deals with "Life at Old Harvard." The editor's analysis calls it "A picture of a great university—The course of study pursued—The student free to select his own studies—The great divisions of students — College recreations — Other notes." The article is at least as comprehensive as this outline suggests. It covers most of the topics so fully, in a general way, that we cannot do better in our effort to tell the story of its author's college career, than to quote his description, calling attention however to the thin disguise by which he affects to be merely a visitor in Boston and Cambridge, deriving his information from various students with whom he converses. The fact is, he is giving the readers of the *Star* a number of leaves out of his individual experience, along with much shrewd observation of the experiences of others. Of special interest to those who knew Mr. Campbell during his later career as educator and administrator of a university are his early emphasis on physical training, on the desirability of the student being neither a "grind" nor a "bum," but a consistent worker who plans to live a wholesome life while in college, and the extraordinary tolerance with which he regards the

peccadilloes of students and even their vices. This reflects his unlimited belief in the reassertion of their better natures before irreparable harm was done. He says:

> As I wrote you I intended doing, I have taken a room in Cambridge, which is really a part of Boston, near the college yard, and through acquaintance with a number of students I have had during the past few weeks a fair glimpse at the interior of college life. At Harvard this life seems so many sided and complex that it is difficult to understand it all at once, and much more so to attempt to describe it. The difference between the large institutions and the smaller colleges is very much the same as the difference between a country village and a large city. In the small colleges everybody knows everybody else—his past history, present occupation and future prospects; everybody pursues pretty much the same course of study, which is usually prescribed by the college authorities, and the different classes, freshmen, sophomores, etc., are sharply divided by the subjects assigned to each in the curriculum. In the advanced type of American universities, of which Harvard is an extreme example, everybody does pretty much as he likes, knows only whom

he pleases, and is left as severely alone by those he doesn't know as he would be in a great city. In theory, the university models after the German university plan; in practice it is a combination of the German university and the American college. For example, like a German university it offers courses of lectures on almost every conceivable subject, from among which a student is at liberty to select what courses he pleases. He may "cut" science if he likes and take nothing but the classics; he may "cut" classics and science and take nothing but history; he may take nothing but philosophy or political economy, or philology, or anything else to which he wishes to devote himself. After passing his entrance examinations, which are, in technical phrase, "pretty stiff," and cover a good deal of Latin, mathematics, and elementary science, about the only prescribed work he has during his college course is physics, chemistry, and some modern language in his freshman year, and English composition during the three subsequent years. From the "election pamphlet," as it is called, he can select almost at his sweet will from among the two hundred and more courses of lectures set down in it. "Almost," for there are a few starred courses which require a certain amount

of previous study before one can enter them. Say our freshman has safely gotten through his first year without "flunking" in enough courses to cause him to be "dropped." He has nothing now "prescribed" before him but the fifteen or twenty themes and forensics for the whole three years, and an hour a week in rhetoric for the year just ahead of him. If he has not already determined what line of study he intends to follow, if he is a wise young man he does so now. Suppose he is given to classics. He selects out of the thirty or forty "courses" (series of lectures and recitations during a year) the two or three particular courses he wishes to begin with. In each of these he has three hours of lecture or recitation a week, making in all, say, nine hours. He has now to fill out with some other course the remaining three of the twelve hours which the college requires him to take. He makes his selection and then probably adds one or two "extra" courses for his own gratification. The four "regular" courses are the only ones on which he has to pass an examination. As a rule the working students, it is said, take between sixteen and twenty hours a week. This amount of lectures and recitations, together with preparation for them and outside reading, is said very

fully to fill one's time. If the freshman, instead of keeping up his classics, prefers history, or political economy, he cuts classics and takes what he pleases in these. If he cares to he can pursue one subject, or if he does not he can mix up the course to suit himself. As a matter of fact, it is said the majority of the students are going toward history, political economy and science, to the exclusion of classics and mathematics. This, of course, is merely the tendency, not by any means the universal rule, as the last named departments offer every inducement to students, both in the way of instructors and number and variety of courses laid down. The tendency away from classics, however, is very well shown by the late action of the college in removing Greek from among the requirements for admission. The two seasons of terror to the undergraduate, otherwise the semi-annual examinations, come in February and in June. Then, according to the old college rhyme, "they grind who never ground before, and they who have ground grind now all the more." The victims are shut up in a large examination room with a number of proctors to watch them, and are allowed three hours in which to write satisfactory answers to the questions given out on printed sheets of

paper. Forty per cent passes one, but this forty per cent seems often to be a sticker, as it is said a pretty good number fail to get it. They are not usually, however, needless to say, the working men of the college.

And this last remark leads me to the three great divisions of the students into the "grinds," the "bums," and the large intermediate class which goes without a name. The "grind" is the sickly looking combination of loose joints, illfitting clothes, long hair, and industry, who never shines, but always "gets there" in the way of high marks and accompanying lucrative scholarships; the "bum" is the very gorgeous young man with plenty of money, a bull pup, a passion either for athletics or dissipation, and an unconquerable aversion to work. The third class, which is said largely to outnumber either of the others, is made up of students who are at once good fellows and fairly hard workers. Their standing is always good, and sometimes they are at the head of their class; but they usually are willing to content themselves with moderate marks in order to add some of the pleasures of college life to its work. It is said these men are often among the best athletes, and are usually prominent in literary and society affairs.

In all these departments they have ample opportunity of exercising their inclinations and ability. Of athletics, it is hardly necessary to speak since the extent to which young men, nominally students, devote themselves to rowing and baseball has become a standing joke. But it may be as well to-day that the students defend themselves by pointing to the college standing of their athletes, which is nearly always up to the average and often much above it. They say, too, that undue prominence is given in public opinion to college athletics on account of the sporting events being almost the only matters of sufficient general interest in college life to bear reporting in the newspapers. The public care more to hear about a great pitcher than about the writer of a prize essay.

However this may be, it is certain that at Harvard, as at other large universities, the amount and quality of the voluntary literary work done by the students on their papers and magazines must convince an outsider that a part, at least, of their time is employed otherwise than in the gymnasium and on the baseball field and on the water. Both at Yale and Harvard and, I believe, also at some of the other universities, a daily paper, containing college news and editorials on subjects of

college interest, is successfully carried on by the students. Each of the larger universities has several college publications in addition. At Harvard, besides the *Daily Crimson,* which is delivered early every morning at subscribers' rooms, the students publish two semi-monthlies, the *Advocate,* and the well known illustrated *Lampoon,* and a literary monthly, which has appeared for the first time this year. They are all well printed and carefully edited. The *Lampoon's* wit is freely copied and its illustrations have more than once been republished in book form. The *Advocate* and the monthly contain short stories, sketches and verses, of which many would be creditable in much more pretentious publications. In addition to its regular board of editors each paper relies more or less upon the college at large for its supply of reading matter. The rivalry for undergraduate favor is usually spirited, it is needless to say, and the satirical *Lampoon* often depicts its contemporaries in ways very well calculated to stir up their wrath. The patron saint of the college literary man, I may add, seems to be the editor of the New York *Life,* into whose bosom he hopes safely to come after finishing his probationary college career. The general tone of the college verse, and

the number of undergraduate articles appearing in the columns of *Life* would at least indicate as much. Now and then, however, one sees a short story, or poem, in one of the great magazines, such as the *Century,* or the *Atlantic,* bearing an undergraduate's name.

As to society, a student sees either much or little of it according first, of course, to his introductions, and next, to his inclinations. If he is of good New England family he has the entrée to the best Boston and Cambridge circles, and may air his graces and accomplishments to his heart's content in the smiles of the cultured daughters of Beacon street. If he is from a distance, and without introductions, he is likely to see little more of society than he would if he went as a stranger into any large city. To be sure, his position as a student gives him a slight advantage, but it will depend upon his personal exertions to reap the benefits of it. He need not lack for social life, however, if he is a good fellow and content with the society of other good fellows. On the college yard he can find amusement enough of one kind and another in the rooms of his friends to keep his spare hours from hanging heavily upon his hands. Card parties, wine parties and

little accidental gatherings where music and conversation fill an evening are of everyday occurrence. Everybody lives in the dormitories who is lucky enough to secure rooms in them, and so you seldom have to leave the college yard to see your friends.[1] The dormitory system, by the way, is a thoroughly admirable one. The rooms are in suites, consisting of a large study and either two bedrooms or one, which are rented from the college unfurnished. Two men usually take one suite of rooms, paying for it anywhere from $100 to $250 a year, inclusive of the care of it. They then fit it up to suit themselves. The ordinary college room is comfortably furnished with study tables, sofa, easy chairs, window seat, heavy curtains, pictures, college "shingles," etc. All sorts of odd bric-à-brac is likely to be scattered around, according to the occupants' tastes. A grate fire adds an air of comfort to the very cozy looking study.

In some of the rooms, however, inhabited by representatives of the *jeunesse dorée,* everything is gotten up in an utterly regardless way. The carpet and the window hangings cost a little fortune in

[1] Mr. Campbell spent his last two years in Thayer Hall, rooms 49 and 62. In his first year he had a room at 16 Story Street.

themselves, an artistic decorator has been given carte blanche to do his worst. My strong lord is certainly well fixed in his rooms, and at his club table where he eats he pays from eight to twelve dollars a week for board; let us hope his college standing is up to the same height.

The interior of one of the rooms where a little party is going on is a sight not soon to be forgotten. The burners of the chandelier are in full blaze and the light struggles bravely through the clouds of smoke which fill the room. Half a dozen well dressed young men, a part of them probably wearing the loose sporting jackets affected by the athletes, are scattered about in easy attitudes over the chairs and window seats. Tobacco, cigarettes, and a pleasant smelling compound in a bowl adorn the central table. At the piano in one corner some one is drumming out a college song, which is occasionally caught up in the chorus by the others in the room. Maybe a card table is going and I fear from the sharp click of "chips" that these wicked young men are actually betting on a hand at poker. Shouts of laughter now and then burst out at some good, but possibly not over-polite, story; and this pleasant mixture of mirth, music and mischief (i. e. poker) keeps on into the wee sma'

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hours. This, dear madame, is, of course, not your son at college, however—just as he writes you he is putting in every minute at his studies; but if it were, he need not necessarily get much harm from it, providing the good sense for which he is distinguished kept him from carrying it to excess.

Another source of much social pleasure to the university student are his secret society connections. The secrets themselves don't amount to anything, but they add a bond of union, and shut off, as it were, from the outside world the little groups in whose bosoms lie the sacred mysteries of initiation. The forms prescribed for the neophyte are sometimes very terrible to him and very ludicrous to outsiders. In one society, for instance, the candidate is obliged to wear publicly for a week any outrageous costume his tormentors may devise for him, and he is obliged during the same length of time to execute any command any one of them may lay upon him. He has always to go on the run when he is called, and must behave very respectfully in the presence of any member of the society. As this society is very select and is composed chiefly of very rich men, the most fastidious dude will consent to go clothed in rags, and to

submit for a week's time to almost every kind of grotesque indignity, in order to get into it. He consoles himself, no doubt, with the thought of the revenge he will take upon those who are to come after him. Of course there are other societies of more serious turn which do not indulge in these boyish vagaries. Most of the best societies, however, attach a good deal of ludicrous by-play to the forms of initiation.

To the society man, these little incidents of initiatory unpleasantness are of little importance compared with the pleasure his society connection affords him. Once a week he meets his friends in pleasant rooms, and passes an evening fit, according to his notions, for the gods. There is a little supper; there is music; there are two or three bright literary parts; there is song, laughter and good fellowship. Once during the year possibly, amateur theatricals are indulged in, when a number of the young men make up into charming young women and everybody invites in his friends to witness the performance. Then it is that Miss Roseleaf removes from your mind the last doubt as to whether or not you are in love with her, by telling you that you were very handsome, as a girl. Who does not here recall the follies

of which he was guilty in his own college days?

As for the honest work which is done in the college, it does not appear, as do the pleasures, on the surface. It is not the fashion now-a-days for young men to carry their serious thoughts into society with them, and throw a gloom over an hour which is meant for rest by discussing learnedly on philosophy, mathematics or natural science. No one spouts Latin quotations any more, or talks exclusively of high tragedy. Let us be thankful that custom is teaching us to keep the work we have done in the back-ground until occasion justifies its being brought forward. Every one can see the students in the gymnasium or on the ball field, but few witness the solitary midnight lamp and the bent brow held steadily for hours over abstruse pages of maddening complexities. It is true there are few pale faces or shrunken forms, which are supposed to indicate the laborious student; but for this the wise system of physical culture kept in vogue by the spirit of competition in athletics is to be thanked. The great American universities do not turn out onesided men. They afford them opportunities of developing strength of intellect, strength of body and strength of character. If they

occasionally fail in their purpose, it is no more than the fate which befalls many laudable designs. L. C.

It was in the midst of Mr. Campbell's Harvard experience, in the year 1884, that President Eliot made his report on the success of the elective system. He defended it as having worked admirably. This was shown by studies made of three hundred and fifty cases, among which, doubtless, was Mr. Campbell. The president concluded that the students had used their privilege in such a way as to give sufficient continuity without over-concentration.

Mr. Campbell's experience was probably fairly typical. In the sophomore year he elected one full course in Greek and one in Latin, supplemented with one hour of composition in each language, or a total of eight hours in the classics. To this, which may be called his major, he added a course in German reading, the required rhetoric and themes (two hours), and took for "his own gratification" Professor Child's English 1 (Chaucer, Bacon, Milton, and Dryden). In the second year he continued the same Latin program, four hours, limiting the Greek to an hour of composition. In English he took Professor Child's Shakespeare (English 2), also Professor A. S. Hill's elective composition, three hours, and the required junior themes.

A notable shift in character took place between the junior and senior elections, which were

separated by the Kansas City year with its new and insistent sociological interests. In the senior year Mr. Campbell continued his English, taking No. 6, A. S. Hill's Literature of the 19th Century. In addition he carried Philosophy 13, Professor Royce's Spinoza, Monism, and Spencer's Evolution; Political Economy 1, Mill's Principles, under Dunbar and Laughlin; History 13, A. B. Hart's Constitutional and Political History of the United States; and a course in Italian Prose-reading.

It is well understood that the dominant professorial influence upon Mr. Campbell's career was Francis James Child, chairman of the English department. That great teacher and scholar was in the heyday of his academic powers. Born in 1825, he began teaching at Harvard in 1846, continuing—with intervals of European study—till his death in 1896, a full half-century. It is said that in his fiftieth year of teaching he was absent from his class-room not a single day. Professor Child has been described as "one of the few learned men to whom the old title 'Master' was justly due and freely accorded. With astonishing erudition which nothing seemed to have escaped, he united an infectious enthusiasm and a power of lucid and fruitful exposition that made him one of the greatest teachers, and a warmth and openness of heart that won the affections of all who knew him." "In his case the scholar and the man cannot be

separated." "His work was the expression of himself."[2]

Although Professor Child's scholarly work for publication was done mainly on his monumental *English and Scottish Ballads* and his books on Spenser and on Chaucer and Gower, the studies of Shakespeare, and the poets treated in conjunction with Chaucer, in his college lectures, were as thorough, sympathetic, and richly enlightening as were his permanent writings. These, it is said, were long among the most popular courses in the university.

To a man of Mr. Campbell's training and temperament, contact with a ripe English scholar like Child was what was needed to determine his interest in that line. The degree of his concentration in the subject and attainments in it won for him honorable mention at graduation. But, better than that, he not only made himself an excellent writer, as we have seen, but he left the university with a permanent interest in literature and with trained ability as a literary critic and interpreter. In that department he had pushed his preparation to the plane of genuine scholarship.

No doubt Mr. Campbell had attained to real scholarship also in the classics. At Monmouth he read Latin and Greek for four years, and from such reports as we obtain from his classmates he

[2] George Lyman Kittredge, "Professor Child," *Atlantic Monthly*, vol. 78, p. 737-742.

gained remarkable proficiency in both those languages. Late in life he still read Latin "as fluently as English."[3] He supplemented the reading with composition during the sophomore and junior years. The two years of additional Greek and Latin at Harvard, following as it did three years of teaching in those subjects, gave him unusual facility both in reading and in writing them. He was well prepared to become a teacher of those subjects.[4]

Other subjects he elected for their broadening effect on his life rather than for their vocational possibilities. This was true, for example, of political economy—save that he regarded both that subject and American political and constitutional history as preparing for the vocation of enlightened citizenship. The preparation he had for both of those studies was slight. Monmouth had given him the usual year-course in ancient and modern history, and also a brief course in the elements of political economy. But he was not addicted to historical reading, and twenty years later deplored the fact that he had not gone much further in that field. Monmouth had given him, also, the customary "mental philosophy" and logic, and he is said to have taught those subjects to college students while instructing there.

[3] Letter from Lucia Campbell Henderson describing the help her father gave her in her college studies.

[4] There is evidence among his papers that he made a large number of beautiful metrical translations from the Greek poets. His interest in things Greek remained keen to the end.

Philosophy 13, however, under the brilliant young Professor Royce, was so congenial and stimulating that it laid the foundation for a life-long scholarly interest in the subject. His keenest intellectual interest, at least during the last twenty years of his life, was philosophy.

Mr. Campbell entered Harvard with no modern language save English, so far as the records show. The single year each of German and Italian can hardly be said to have made him a linguist, though with his mastery of the classics he undoubtedly gained more from each than does the average candidate for a higher degree who is compelled to meet the requirement of a "reading knowledge" of two modern languages.[5] Judging from the grades he won, however, the modern languages he studied were in no sense favorites. His lowest grade for the three years was in German. In Italian there is a better showing, but the grade in that subject suffers in comparison with the grades he received in Latin, Greek, and English.

[5] There is no record of French having been taught at Monmouth in his college days there, and his Harvard record fails to include a mention of that subject. But it seems almost certain he read French, and possibly he took up that language as a private study task.

CHAPTER V

PEDAGOGICAL LEADER

It is not necessary to assume that the departure from Monmouth in the summer of 1882 of T. F. Campbell and his son Prince caused the death of Christian College, severe as the loss of the elder man at that time was felt to be. Yet, it is a coincidence that the college, under its old name and character, did not long survive. Within the year its name was changed to the *Oregon State Normal School* and from that time the institution was familiarly known as the Monmouth Normal.

Normal schools for the training of common school and graded school teachers were a delayed feature of the public school program in Oregon, as in most western states. If they came less promptly there than in the new states of the upper Mississippi valley, the reason is found in the more leisurely peopling of the country, signalizing a slower development of the state's material resources. In Oregon all public institutions for higher education were deferred, waiting for the accretion of public funds derived from land sales, which in turn depended on the demand for land by incoming settlers. Meanwhile, after the usual fashion, the field of higher and also secondary education was preëmpted by colleges and academies, which in their day filled a real need

and in some instances — like that of Christian College—performed an admirable service to the cause of education. It was but natural that such foundations, with a basis in popular affection and gratitude, should gain the favor of the state when higher education once became a subject of legislative solicitude.

It had been T. F. Campbell's hope, soon after coming to Monmouth, that the college he was building at that place might ultimately become the state university of Oregon. In fact, when the legislature proceeded in 1872 (about the time he completed the building of the brick "college") to locate the future university, Mr. Campbell's school was so effective a competitor that it failed by only one vote of being chosen, and the university was located at Eugene where, in the four years that followed, a building was erected. The institution opened its doors in October, 1876.

T. F. Campbell's successor, President D. T. Stanley, who was also a Bethany graduate, took advantage of the new interest in normal schools which by 1882 had developed in the state. The sources of supply of trained teachers had long been felt to be inadequate. Immigration brought in some admirable new material year by year in the men and women who had been trained in eastern normal schools or colleges. But the numbers were small and fluctuating. The newcomers secured the best teaching positions, which caused older Oregon teachers to covet better educational

opportunities in order to overcome their handicap. County superintendents clamored for better trained teachers and the state superintendent echoed their demand.[1] Thus the normal school idea began to affect educational policies and politics, with the result that after some years the legislature was prepared to act, provided the new establishments cost no money to be raised by taxation. In October, 1882, an act was approved which made Christian College at Monmouth a state normal school and conferred the same boon upon a newer foundation, the *Ashland College and Normal School.*

The advantages of this act to the institutions concerned were that they could now grant diplomas which would have the validity of state certificates, and for advertising purposes their designation as state schools would give them a preferred status among the private schools, of which there were many. Selection being determined largely on convenience of location, intending students thenceforth had due notice that —sectarian, personal, or family motives aside— the Ashland School in the south, the State University or the Agricultural College near the center, and the Monmouth Normal near the northern end of the state were the proper institutions to patronize.

[1] The state superintendency was established in 1874, the office being filled for some years by men who had been connected with Christian College. Previously the governor had been state superintendent *ex officio.* He limited his activity usually to gathering and publishing educational statistics.

It does not appear that the change in name wrought an immediate revolution in the character of Christian College. As before, it maintained its traditional classical and scientific courses, with preparatory; but it added a one year "business" course, and two courses for teachers, an elementary of one year and an advanced course which included two additional years. The elementary course covered methods of teaching the common school subjects and gave reviews in them, adding also vocal music. In the two advanced years were offered methods in graded school subjects, music was continued, and civil government, history of education, and psychology were added together with advanced work in science, mathematics, and English. To this normal course were admitted all persons of good morals who had "sufficient" preparation, which in practice doubtless meant all who applied, that being the usual standard of western normals in the period. When they finished the course the collegiate department enticed some with its glittering prize of a degree. But the tendency at Monmouth was away from the college toward a school exclusively devoted to teacher training.

The college, however, was destined to survive for some years, and in the meantime Prince Campbell returned to resume his teaching under conditions sufficiently like those he had left in 1882 to make the place thoroughly homelike to him. In the catalog of 1885-1886 he is announced

among the faculty for the next year (1886-1887) as teacher of "ancient and modern languages." It is notorious that the normal school managers of that period did not define closely the teaching programs of their faculties, shifting subjects among the members, adding unexpected items, sometimes taking away even a man's specialty and requiring him to teach new and unfamiliar matter. We are assured by men who were students at Monmouth that, before going to Harvard, Prince Campbell taught in the old college the classics, mental philosophy, and logic. After returning from Harvard he taught psychology, history of education, "and lectured on pedagogy and the classics."[2] We may suppose this program to have varied somewhat from year to year. It seems likely that he taught the classics regularly during the continuance of the collegiate course. But before the end of that decade the collegiate department was dropped and all students were taking the normal course.[3] Mr. Campbell then taught, in addition to Latin and perhaps some of the English courses, both physics and chemistry.[4] At this time a new brick building was

[2] J. B. V. Butler, letter to Mrs. Campbell, March 24, 1926.

[3] The catalog of 1888-1889 shows a total registration of 265. Of these 197 were normal, 1 advanced normal, and 4 graduate normal, 29 "painting and drawing," 22 "instrumental music," 12 "shorthand."

[4] He is credited by the editor of the *Oregonian* with having been a pioneer in Oregon in the newer laboratory teaching of the sciences.

erected, the gift of Polk County. There were also a ladies' gymnasium and a dining hall where students could obtain board at $1.50 per week by paying a term in advance; otherwise at $1.75.

The catalog for the year 1889-1890 presents the name of P. L. Campbell, A.B., as president, and "professor of didactics and Latin." To this teaching program was added psychology. He had been a member of the new faculty for four years and evidently was regarded as the outstanding teacher. He had also been a member of the board of trustees, filling, in some sense, his father's former place in the council of the institution. When President Stanley retired there was no difficulty about a successor, for though still under thirty, Mr. Campbell's conspicuous leadership, his scholarly attainments, and natural aptitude for managing educational affairs singled him out for preferment. He was given the headship, which he held for twelve years, until he was promoted to the presidency of the University of Oregon in 1902.

With Prince Campbell at the head of the Monmouth Normal it entered upon a period of unusual prosperity. The student enrollment went up eighty per cent the first year of his presidency, bringing a corresponding enlargement of income from tuitions. Instructors were added, the dining hall was leased and operated by the school, improvements in the building were made, new ap-

paratus installed. Things were doing at the normal. Besides the president, who now was designated also as professor of the history and philosophy of education, there were nine faculty members and a secretary of the faculty. Special attention was given to physical education; military drill was instituted, doubtless in the hope of holding or attracting men students; and a summer school of methods projected. The registration in 1892-1893 was 180 normal students, 150 sub-normal, 8 advanced, and 50 commercial. The model school had 25.

The catalog of that year is interesting for the detailed description of the programs of study which in the regular course led to the degree of bachelor of scientific didactics and qualified for teaching or for the principalship of any public school; it is equally interesting as showing how the young president communicated his infectious enthusiasm to intending students by descriptions of the natural surroundings of the village and school. Not less arresting were the statements covering the subject of discipline, and the principles which control in the teaching of patriotism and of morality. The school was palpably improving; one feels a new vitality pulsating there.

A careful reading of the record shows, however, that the results are not all assignable to local changes. There was a higher strategy, so to speak, as well as a carefully considered system of tactics. The recognition of the school by the

state in 1882 was a mere formality, conveying the incidental advantages already pointed out but carrying no pledge of financial aid. The inevitable argument was started, however, in favor of public support, and this being resisted on the ground that that institution (as well as the one at Ashland) being church-owned could not constitutionally receive state aid, the next move was for the school to offer its property without conditions to the state. This policy the young president brought to fruition in 1893. The legislature accepted the plant and in return voted the first of a series of appropriations for its support. A like appropriation was made to a school at Weston in eastern Oregon which had been recognized as a state normal. The state also appointed a board of regents to take the place of the Monmouth church board.

The era of normal schools maintained by the state had now been inaugurated, but the troubles of that class of schools by no means ended where state appropriations began. One reason lay in the undue multiplication of such institutions, Ashland and Drain both being recognized as state schools along with Monmouth and Weston, and both finally receiving state aid on delivering over their properties. Four normals were more than the demand justified and certainly more than the people were prepared to support with any measure of liberality. At the same time, it was observed that politically the new schools, in

which a number of important sections of the population were directly interested, exerted a powerful influence upon the legislature. This raised up enemies to the normal school system among public men, like newspaper editors and party leaders. However, President Campbell was able so to manage the affairs of the Monmouth Normal, in its relations with the other institutions and the state, as to retain the good will of the legislature though sometimes the funds granted amounted to starvation rations. When, in the days following the president's translation to Eugene, the legislature turned to rend the normals, cut off their support in the middle of the year, turned out students and teachers and left the lifeless hulks of buildings to decay, Monmouth suffered with the rest. But the feeling against that school was less bitter, the sentiment in its favor more positive and more widespread than in the cases of the other institutions. The result was that after a dormant period of about three years Monmouth was revived on a new and higher plane, becoming for a decade and more the sole normal school of the state and a well equipped, well supported institution of its kind. To this result Prince L. Campbell's wise leadership for twelve eventful years contributed powerfully if indirectly. He had done much to make the school a permanent factor in Oregon's educational system.

There were problems about the management

of such an institution in a place like Monmouth which do not arise in every educational center. We saw that when T. F. Campbell went to the village to build Christian College he found there a population of between two hundred and three hundred. This number grew but slowly. At the time the property of the school was turned over to the state, twenty-five years later, about one thousand persons lived in the village. Many of the families had moved from farms in order to educate their children; they were interested in the school but not at all in the town, save indirectly for the school's sake. The business men were conservative, many property-owners loath to pay taxes for improvements. Ordinarily, betterments which were sadly needed for the advantage of the normal, in order to make the situation desirable as a living place for a body of young people pursuing their studies, had to be initiated by the school itself. And if by the school, then by its president. T. F. Campbell had accustomed the people to look to him for leadership in all civic projects. When Prince became president of the normal he found the situation but little changed. Like his father, he was the civic leader.

Some things which needed to be done were directly related to the student living problem. An example was the restaurant established to provide cheap board. The president was obliged to interest local parties in the matter, to organize a

company, and in the end assume a large part of the financial burden himself. Student health was jeopardized by the shallow wells on which the people of the village had always depended for their drinking water. There was crying need for a system to supply the town and school with safe and wholesome water. Again, the president had to take the lead, and to obligate himself financially to a much greater extent than was convenient. The time came when the affairs of both village and school demanded the establishment of a bank. Once more the young president came forward, organized the local resources, interested Portland capital, took stock, and helped to make the new institution serve students and faculty as well as farmers and business men.

It is the testimony of Monmouth men who knew the facts, that Prince Campbell at times borrowed heavily from the bank in order personally to provide the betterments of which the school stood in need and for which the state withheld its funds. At one period his notes accumulated to such an extent that some of the directors were determined to call for their prompt payment. It was then that one of his old friends on the board of directors asked if it was known what the money was used for. When the facts, which had been kept strictly confidential, became known to the other directors they said nothing more about calling the loans.

There was one transaction about which the

tradition comes from several sources and throws such a clear light upon Prince Campbell's character that it ought to be mentioned as a feature of the Monmouth presidency. It appears that, after some years' experience with the bank in the village, the Portland partners became dissatisfied and were determined to dispose of their shares and withdraw. Such an action, it was felt, would threaten the solvency of the bank, which might go down and in its fall carry with it the business interests of the village and inflict great injury on the school. President Campbell felt the danger was too great to be risked, so he went to Portland, saw the partners, to whom he presented an optimistic picture of the future prospects of the Monmouth bank, urging them to retain their interests in it. They heard him through, then said they must dispose of their shares, but since he had faith in the bank and they in him—they would sell their shares to him, taking his personal note and charging a good rate of interest. The president took the bank shares, thus assuming a burden from which he was not released for nearly twenty years. Long after coming to the University of Oregon he continued to make annual payments on that indebtedness. But he never for a moment regretted his action. To him it was the right thing to do, because it probably saved the bank, the prosperity of the village, and helped to make the normal a

success.[5] At Eugene, however, his connection with the Monmouth bank was misinterpreted in a way to make him a capitalist.

President Campbell, during the Monmouth period, was one of the chief promoters of the educational interests of the state. He was a great believer in organization, cooperation, and planning for results. He was a leading factor in the state teachers' association and was present at all gatherings of men to shape new legislative policies. He was, likewise, a favorite institute conductor, being chosen by the county superintendents because they were generally fond of him and because their teachers almost universally favored his selection. In the institutes his chosen subjects of instruction were English and pedagogy; but he was versatile and readily responded to calls for any subject for which no other provision had been made. He also gave general lectures to teachers and citizens.

[5] The incident is referred to by Lucia Campbell Henderson, Mr. Campbell's daughter, by one of his two brothers, by Mr. Butler, though these persons do not all agree as to the details. Mrs. Campbell testifies that the debt was not wiped out until some years after her marriage to Mr. Campbell, which occurred in 1908. Mr. Ira Powell, a business associate at Monmouth, testifies that Mr. Campbell introduced there the systematic mode of canvassing the community for funds, when some financial need pressed, basing the request for subscriptions on a carefully prepared estimate of the financial ability of each person approached. In this way responsibility was individualized and results were much more satisfactory than by the hit or miss method of asking merely for subscriptions, without indicating the relative amount required from each subscriber in order to swing the project. The same plan was used at Eugene later, possibly at his suggestion.

His manner as a teacher in the institute was quiet, earnest, sympathetic. He presented his subject matter in a clear, orderly fashion and so simply and interestingly that the teachers always enjoyed and understood him. He never allowed himself to play for applause, a practice which was all too common in the institutes of that day —and which may not be wholly obsolete yet. To him anything of the "spell-binding" sort would have seemed insincere and in bad taste. His general lectures and lectures on pedagogy were sometimes criticized as being at once too elementary and too advanced. He pitched his discussions, as he believed, to the level of the average understanding, but he sought to be perfectly clear and therefore worked out his thought in considerable detail. This occasionally made the lesson seem rather too obvious to the brighter minds. On the other hand, his habitual personal use of the terminology of philosophy and pedagogy sometimes betrayed him into employing words and phrases not readily comprehended by the uninitiated. Usually, however, he was considered highly instructive and interesting. His delivery was rapid, enthusiastic, always in good literary form, and sometimes eloquent. His voice, however, was not always good.

A phase of state educational service which might be too easily overlooked was President Campbell's assistance to legislative committees in reshaping the educational policies of the state.

He had the confidence of legislators and he was always cheerfully ready to serve them. All the school laws were at that time rewritten and codified, but the most important new feature written into them was the modern state high school policy. At the turn of the century the number of Oregon high schools giving four full years of secondary work could be counted on the fingers of one hand. All the normal schools were receiving students from the eighth grade—or, more often perhaps, from the ungraded country schools. Most of the denominational schools and colleges were doing the same. The agricultural college was doing the same. The state university required advanced training of students but maintained a "preparatory" department to give that training, as did the best of the private colleges.

The opposition to the state-aided system of high schools came from many quarters. It came from the distinguished and brilliant editor of the *Oregonian,* Harvey W. Scott, who in educational matters was a belated Horace Greeley or else a thoropaced Spencerian. It came from the private academies and so-called colleges which feared the loss of a share of their patronage if high schools became common. It came to some extent from normal school people of restricted vision, who shuddered at the possible loss of students and the consequent weakening of the appeal they were able to address to the legislature. But it is the testimony of the key man in the entire legis-

lative reshaping of the school system, that President Campbell was heart and soul with the reformers on that issue. He says: "It would have been much easier for the head of the Monmouth Normal School to be neutral, or to oppose the development of the new system. In spite of this the voice of President Campbell was always for the broader view of things—for a real, modern school system for the state."[6]

All his outside activities, however, did not weaken nor dull the interest with which he presided over the affairs of the school itself. He might be the educational missionary to the counties, he might be the expert adviser of legislative committees; but his real vocation was caring for the intellectual and moral welfare of students and keeping up the morale of all connected with the school. Like his father, he practically ignored the problem of discipline as such. "In loco amici" was the phrase he used to describe the relation of teacher to students. The president was the friend of all students, and it was rare that any one so conducted himself as to forfeit the right to that prized relationship. He taught classes of students, he lectured to the entire body of them, and in the house where he made his home his daily meal-time association was with students. He knew most of those on the campus personally, and

[6] Doctor William Kuykendall, senator, and chairman of the senate committee on education from 1898 to 1906. Letter to the author, dated Eugene, Oregon, January 31, 1926.

shared their life to an extraordinary degree. Few men had keener delight in the companionship of mature and highly trained minds. Yet no one observed that the life Mr. Campbell was constrained to lead at Monmouth, in the midst of a group of young students, ever brought him a moment of regret or vain longing.

One witness of Mr. Campbell's work at Monmouth testifies that the president was remarkable as personnel manager. The faculty was a complex one. There was left in it an element which carried over, from Christian College, men of the church-school type who were not in all cases well adapted to the work of a normal school. A second conservative element of different derivation had been brought in from older, well established normal schools. A third type was represented by the intensely progressive Professor Robert C. French, principal of the training school, whom Mr. Campbell had captured for his institution. To this diverse group he succeeded in imparting an *esprit de corps* which enabled the normal faculty as a body to perform its work well, to command the complete loyalty of students and alumni, and to influence wholesomely the professional character of Oregon's teaching body.

The year after his return to Monmouth from Harvard, in October, 1887, Mr. Campbell was married to Miss Eugenia Zieber, of Forest Grove, Oregon, who had been teacher of drawing and painting in the normal. It was a happy union

but the young wife died in March, 1891, a few weeks after giving birth to a daughter, Lucia, now Mrs. Sidney Henderson, of Baxter Springs, Kansas. A son, Herbert Maurice, born in May, 1889, died in infancy. Seventeen years after the loss of his first wife, President Campbell married his cousin, Susan Campbell Church, daughter of Enos Campbell, cousin of Alexander Campbell.

CHAPTER VI

UNIVERSITY PRESIDENT

It is rare that a university president comes to an institution not his alma mater with as intimate a knowledge of its affairs as Prince Campbell had of the University of Oregon. Brought up in the state from early boyhood, he was a sophomore in Christian College when the doors of the University swung wide to the reception of students in 1876, and some of his exemplars in the classes ahead responded to its invitation to enter. Except for the Harvard years, he remained in constant touch with the institution from its beginning. In 1882, before going east, he spent some time in Eugene, where his father delivered the baccalaureate sermon to the University's graduating class. In 1885 T. F. Campbell lived in Eugene as pastor of the Christian Church, another guarantee of interest in the place on the part of his son.

During his normal school professorship and presidency Mr. Campbell enjoyed almost continuous contacts with representatives of the University group. He met its graduates in the teachers' conventions, many of its ex-students and also members of its faculty in the institutes. More important still, in the service of these institutes he was often associated with the president of the University. This was especially true

of the second president, Charles H. Chapman, who was quite as indefatigable an educational campaigner as President Campbell himself.[1]

The association with Doctor Chapman, whose intellect was of a scintillating brilliancy, was particularly grateful to Mr. Campbell. It gave him the kind of companionship of which he stood in need and it taught him, both directly and indirectly, many things about the University and about the conditions under which success in administration must be sought. The extraordinary qualities of Chapman's mind are illustrated in the story that he spent several hours of Sunday at a county-seat hotel (waiting for an institute engagement next day) lying on the bed reading, as if it were the latest novel, an abstruse new work on higher mathematics. Had the book been Kant's *Critique of Pure Reason,* Newton's *Principia,* Comte's *Positive Philosophy,* or Darwin's *Origin of Species,* his reactions would probably have been much the same. For he had the happy faculty of losing himself in any subject with which his mind engaged. He was a universal reader, a pungent, provocative conversationalist, a successful lecturer, and, when the mood was upon him, a superlatively fine teacher. He also possessed literary gifts of a high order.

[1] Mr. Campbell had great respect for the first president, John W. Johnson, but it is doubtful if he knew him as intimately as he came to know Doctor Chapman and later Doctor Strong. Johnson was peculiarly a "domestic" executive and a rigorous program-observing teacher. As a college president, Johnson differed widely from the two Campbells.

In spite of these almost unique intellectual qualifications for the headship of a young western state university, Mr. Chapman did not have the success in administration which might have been predicted, and at the end of six years' service, in 1899, the presidency slipped from his grasp. There is no doubt that President Campbell sympathized with his friend's misfortune in having a distinguished educational career cut short in mid-course. But he was an analyst who tried to understand human phenomena rather than an emotionalist who brooded over incidents already closed. He learned much from Chapman's experience, about the secrets of success in managing the affairs of an institution such as the University was at that time.

Mr. Campbell might have profited from that experience in a direct personal way had he chosen to do so. Members of the University Board of Regents, deeply impressed with his success at Monmouth, and as a leader of the state's educational forces, considered him favorably for the presidency in succession to Chapman. They went so far as to sound President Campbell on the subject of his willingness to accept, and were given to understand he could not do so. His relations to the Monmouth situation made it impossible for him to leave at that time with safety to the normal or comfort to himself. So he turned his back upon an opportunity which might not have knocked a second time, thus leaving him to

a normal school presidency for life. But such considerations troubled him not in the least. He was doing the right and loyal thing by the normal; that was enough.[2]

When the University brought Doctor Frank Strong from Yale to take the presidency which Campbell could not consider, no one was more hearty in welcoming the Easterner than the president of the Monmouth Normal. As in the case of Chapman, the very best relations subsisted between these two men. Doctor Strong visited Monmouth several times in the course of his brief administration. He entertained President Campbell at Eugene. He fell in with him at Salem during the legislative sessions. In a word, the two executives were on terms of sincere friendship.

President Strong planned constantly new ways of strengthening the University, and at one time he hoped to do that by connecting Mr. Campbell with the faculty in a strategic position. One of the superannuated professors retired in 1900, thus releasing two thousand dollars, with which Strong planned to start two new men—a professor of philosophy and education and a professor of history. At the moment Campbell was in bad health, having suffered something approximating a nervous break through the com-

[2] Judge Robert S. Bean, who was president of the Oregon Board of Regents, is authority for the statement that Mr. Campbell was considered for the presidency in 1899, and that he gave it to be understood he could not accept if elected.

plication of administrative, political, and financial burdens which had been pressing upon him at Monmouth. Doctor Strong believed he could help both Mr. Campbell and the University by bringing him to Eugene as professor of philosophy and education. So he wrote a letter making a tentative offer.[3] "I wish," he said, "to make this an independent department and I want a man who can do an educational work for the state in the way of organization of the schools, that will have a deep effect on the life of the state for all time to come. This organization of the schools, providing high ideals, providing teachers with college training, is one of the most important works that the University has to do. And the University alone can do some of this work—and I do not forget that some of it can be done only by the normal schools. But the dividing the normal forces of the state has made impossible upon their part that powerful, single, directing organizing force and has thrown the burden upon the University. It is a work worthy of a lifetime of service. . . ."

Doctor Strong hoped that President Campbell might welcome for the first year a chance to do light work—say ten hours of teaching a week—and receive a part salary of one thousand dollars. After the first year the salary would be augmented, and the work increased. Enclosed

[3] March 1, 1900. Letter was in President Campbell's private file.

with the letter was a paper on which Doctor Strong had jotted down suggestions for a program in philosophy covering ten courses. There were to be, in addition, some courses in education, which, however, were not outlined.

This offer President Campbell declined. Doctor Strong then employed his available two thousand dollars to bring to the University two young men from graduate schools, both of whom began with the title of instructor but had charge of their respective departments. These men were Henry D. Sheldon, who from 1900 on (except for a three years' interval) has been head of the school of education, and Joseph Schafer, who was made head of the department of history and remained in that position until 1920. Sheldon came from Clark University, Schafer from the University of Wisconsin.

We well remember the report of President Campbell of Monmouth which came to us soon after reaching Oregon in the summer of 1900. Notwithstanding university men are proverbially cynical in their attitude toward normal schools—or were at that time—everybody at Eugene spoke in high terms of Mr. Campbell. They were as much concerned about his health as if he had been a colleague on their own faculty. They spoke of his extraordinary influence among teachers. They expressed the wish that he might ultimately consent to throw in his lot with the University. Then, after a few months, we had the pleasure of

meeting Mr. Campbell. It was on the train when we accompanied Doctor Strong to Salem during the legislative session of 1901. The president of the normal school was on the same mission as Doctor Strong, to see how the legislature was behaving toward the question of appropriations for higher education. He appeared to be in perfect health that day, for on entering the coach, muffled in his great coat and wearing a fur cap, he fairly radiated energy. His hearty greetings to friends, including Doctor Strong, the instant friendliness with which he greeted me, till then a stranger, and the interest he showed in my work past and present left upon my mind the impression of his remarkable personality. At the capital that evening and next day he was ever in motion, either conferring with this one or that one, or dashing hither and yon to see senators and representatives who were willing to talk about the needs of the normal school. The University representatives were that evening in a state of elation over the passage by the Assembly of their appropriation bill, which had been successfully navigated over all legislative rocks and shoals by Judge Lawrence T. Harris and which was to give that institution $47,500 per year for the next two years, more than a fifty per cent increase over previous appropriations. No one was more hearty in congratulating Doctor Strong on the happy outcome than President Campbell, who at that hour was still harassed by doubts as to the

fate of the normal school bill. Curiously enough, it proved to be the University bill of 1901 rather than the normal school appropriation of the same year which affected Mr. Campbell's future career most nearly. It was on the basis of that comparatively liberal appropriation that he, in the second year of the biennium, took charge of the University's destiny.

As Mr. Campbell had gleaned administrative wisdom from the experience of Doctor Chapman, so he now gathered certain lessons from that of Doctor Strong. The latter retired from the presidency of Oregon voluntarily in order to accept that of the University of Kansas, a change which could be regarded as a promotion. But Doctor Strong was too loyal-hearted a man to abandon an institution for reasons of personal advantage solely, and it was no secret that his last year at Oregon had not been happy, despite the apparent success of his plans, legislative and otherwise. Before leaving Oregon he made it plain, in a public address to the University, that he was discouraged about the future of higher education in the state.

It was President Campbell's duty, before accepting the presidency Strong had relinquished, to convince himself that the difficulties his predecessor felt were not fundamental and would readily yield to a treatment somewhat different from that which Doctor Strong had conceived to be the right one. Rightly or wrongly, Mr. Camp-

bell analyzed the case as one in which the executive had been somewhat deficient in patience. He had had large plans for the University's betterment and was so anxious to put them in operation that he was unable to see any justice in regential caviling. And such caviling itself, Mr. Campbell believed, could readily be eliminated in the future by the method of preliminary conference between the president and individual members of the board. That was the plan he proposed for himself after studying Doctor Strong's methods and their results. As he developed major policies he discussed them tentatively with members of the faculty, citizens, members of the board. By the time he had wrought out the details of his arguments in a manner to suit himself, the members of the board had so far committed themselves individually that he would know in advance what the chance of carrying his proposal might be. On that knowledge he would act.

One reason why the method of personal conference was to Mr. Campbell so natural, was that he was an unweariable and unwearying conversationalist, while Doctor Strong was rather a quiet, retiring type of man. Mr. Campbell could no more help discussing his ideas with others, provided no reason for secrecy existed, than he could resist the appeal of ideas or the challenge to his own logical processes which they involved.

The election of President Campbell in May, 1902, by unanimous vote of the University Board of Regents proved highly popular. President Strong gave the action his approval, as did Professor F. G. Young, who called it the very best Oregon selection, and Doctor Sheldon, who pronounced it the best selection that could have been made. Others of the faculty, members of the legislature, business men, and editors added the testimony of their satisfaction.

In the faculty there was, however, an element which doubted. One professor, Dr. Arthur Lachman, head of the chemistry department, was so thoroughly convinced of the futility of trying to do research under a president who came from a normal school that he insisted on resigning his chair, which, fortunately, he could well afford to do. President Campbell made a special trip to Eugene in order to dissuade Lachman from his purpose, but to no avail. It is understood that, in the interview, the president in the most unequivocal manner avowed his interest in research and his sympathy with the plans of the chemistry professor.[4] When Lachman retired, Mr. O. F. Stafford, who for two years had been an instructor in the department, was given the head-

[4] Others had questioned a little what the president's attitude toward research might be, remembering his long habituation to an elementary type of teaching and the fact that, unlike his two immediate predecessors, he was not the product of a graduate school. They, however, placed their confidence in the president's adaptability and were not disappointed.

ship and began that career as teacher and researcher through which he has attained deserved distinction among the scientists of the country.

Lachman's resignation was the only one which can be charged to the change in administration. Another had been forced by Doctor Strong, and President Campbell was too wise to interfere with its effect although urged to do so. A professor who refused cooperation to his predecessor could not, as he felt, be counted on to yield such cooperation to him.

The manner in which President Campbell greeted his faculty, when the institution opened in September, was characteristic. He had seen most of the men individually during the summer, for he was early at his post. In all of these private conferences the note he struck was one of optimism with reference to the University's future. That, too, was the note in the address to the assembled faculty at its first meeting. The statement was short, requiring less than ten minutes in delivery, and the president asked permission to read it.

"I wish," he began, "to express my deep sense of the great opportunity afforded me by the privilege of joining you in the service of the University. The important work which the University has already accomplished, the high standards attained in the course of instruction, the fine body of men and women who are representing the institution as its graduates in the state, the

labors and sacrifices of the noble men and women who have given the best of their lives with the hope of building up a great university for Oregon—all of these things, together with the dawning in the state of an era bright with promise of rapid growth in wealth and population, constitute an inspiration to us all to put forth our best efforts in the work that lies before us, with the confident expectation of seeing our labors amply rewarded by a safe and rapid development of the institution we serve. I deeply appreciate the lasting debt of gratitude which the state at large, I in particular, owe to my predecessors in office, who have carried the University so successfully through the really difficult period of its growth—the pioneer period of comparatively narrow resources, insufficient preparatory schools and changing standards in the transition from the early college organization to that of the University as it now exists. The foundations were well laid by them, with infinite toil and devotion, and the University has been well begun; it really remains to continue in the same spirit in which they labored.

"The state is now thrilling with new life. Everywhere there is the prospect of most rapid growth. Instead of our meagre 400,000 of population, we shall before many years have a million; instead of the comparatively small valuation of $140,000,000 we shall have from $300,000,000 to $400,000,000. The people who are coming to

us are largely from the great educational states of the middle west, accustomed to paying well for good schools and content with nothing but the best. The work of building up our educational system, as far as material resources are concerned, should be comparatively easy from this time on.

"If the University continues to reach the great body of people of the state in ever increasing measure, doing its part in inspiring, organizing, directing the great movements of intellectual, moral, and material progress, and at the same time training faithfully a body of young men and women to act as leaders in future development—skillful, hopeful, full of the spirit of effort and if need be sacrifice for the common good, clearly recognizing the highest standards and loyally devoted to them; if the University continues in this way to grow into a larger and manifest usefulness to the whole body of the people of the state, there can be no possible doubt as to the loyal and enthusiastic support that will be given in return."

In that short address to the faculty was the plan and prophecy of President Campbell's career at the University, covering the next twenty-three years. It made a fine impression on his academic audience and gave to all the keynote of the new administration, which was to be unselfish service multiplied through cooperation.

To the student body the new president said:

"The work of the season is opening under the most inspiring conditions both in the state and in the nation. Everywhere there is prosperity and great hope of unprecedented development. The Northwest above all other sections is full of hope and activity. The rapidly growing Oriental trade, the building of the Isthmian canal, with lessened shipping rates and a large commerce with Europe; the exploitation of Alaska, rich in minerals and the possible home of a population of millions; a new interest taken by the railroads in pushing a systematic scheme of advertising; all of these most promising movements taken together with the energy and ability of the people of the Northwest, insure the rapid and permanent development of a rich and highly differentiated civilization. The development means unlimited opportunity for the young men and women of Oregon.

"It may truthfully be said that preparation is the only limit to this opportunity. Indeed, the demand for competent men is so great that minor points of preparation are waived.

"Hundreds of bright men from the eastern universities are seeking the opportunities offered in the Northwest. They have been trained under a steadily advancing standard of scholarship, many of them having completed three years of graduate study after receiving their college degree.

"Those who criticize college education on

the ground that it unfits men for practical life are not as a rule well acquainted with the modern university. The departments all consist in the main of great laboratories, workshops where the students are trained to the actual accomplishment of important things under the skillful supervision of highly trained experts. . . .

"In the preparation which lies before you I would call your attention to four things: right method, definite habit, wide information and ease in work and enjoyment of it. Learn to get in all the facts before drawing your conclusion. It is well said that the ability to defer judgment is a measure of the development of character. If you learn to work easily in what you have to do you will save energy and acquire and store vitality that will make you enjoy your work. Strive to acquire power. One must learn to sacrifice a present gratification for the sake of a future good. The work at the University is in the highest sense cooperative. You are the ones who are making the large investment. If you fairly do your part you will be the largest gainers."

That these two addresses, the one his first formal word to the faculty, the other to the students, were carefully written out and promptly given to the press is a mark of President Campbell's care and foresight. The state was looking on to see how the new president would take hold of his problem, and these two short speeches, while reassuring to those who heard them, were

equally reassuring to thousands who read them next day in the newspapers. It is doubtful if he ever again read an address at the University, for he was firmly addicted to the habit of extempore speaking. But he keenly appreciated the value of publicity for the University, and therefore supplied the press with careful reports or summaries of the addresses he prepared from time to time.

CHAPTER VII

EDUCATIONAL STATESMAN

The speeches which the president delivered week by week to the University constituency confirm his initial utterances, and suggest the query whether the optimism manifested with reference to the institution's future was based on realities or was expressive rather of a vague wish than of a rational hope. When Doctor Chapman retired from the presidency in 1899 he ceased to have faith in the ability of the people of Oregon to create for themselves a real university. Doctor Strong withdrew three years later, a pessimist like his predecessor. Yet, within five months Mr. Campbell was delivering the glowing predictions of rapid and safe development quoted in the last chapter and many others of similar import. It is worthy of inquiry whether he spoke as a serious student of social and economic life, or as an educational propagandist.

The new president unquestionably had something of the advocate's temperament; at all events, he was gifted with imagination which was brought into play as a means of convincing others. But he had also a penetrating insight into facts and a remarkable historical instinct. By this is meant a feeling for such facts as constitute the dynamic forces bringing about changes. One of these was the new high school

legislation he had helped to shape and which was already bearing fruit here and there over the state in new city and village high schools. He may not have considered in detail the high school development which the country at large had experienced during the nineteenth century; possibly he had not studied minutely the revolution wrought by the free high school laws dating from about 1870-1875 in middle western states like Michigan and Wisconsin. But he had a gift for statistics and for making clear and safe deductions from masses of figures. He read the reports of the Bureau of Education with care, noted the up-sweep of high schools, and convinced himself that the progress of state universities was governed by that of the high schools. He was therefore able imaginatively to project the future educational development of Oregon from what was known of similar movements under similar conditions elsewhere.

President Campbell permitted himself no theories of human nature by which subtle distinctions would be drawn between classes of men or between communities. The marked differences which so many professed to see between Oregonians and Californians, or Nebraskans, or Washingtonians, he either did not recognize at all or else explained them on the ground of differences in situation. If the Oregonians had been slow to arrive at a full appreciation of a well developed system of public secondary and higher

education, the reason was not that they were "moss-backs," as others called them, but that they had been poor, and weak in numbers. A commonwealth of four hundred thousand souls could not, if it would, support a university equal to that of a state having one or two million inhabitants, even if its wealth were proportionate. A scattered rural population, such as prevailed in most parts of Oregon, had never yet been known to provide for itself a complete system of public secondary schools. Mr. Campbell looked, first, for a rapid improvement in the economic status of the people generally, with emphasis on the growth of the towns where high schools were now being started in a spirit of friendly rivalry. In these two conditions — high schools turning out annually increasing numbers of graduates and a mounting valuation for the state — he saw the hope for a state university.

He had faith that the people of Oregon would ultimately see their true interest in supporting higher education adequately. One never heard him use the epithet "moss-back" or any other epithet. He would have considered such a characterization of the unlearned and backward quite as foolish as the term "highbrow" applied derisively to the learned by men who consider themselves Solomons by predestination. Mr. Campbell recognized, of course, that many Oregonians were slow to accept new ideals of progress. So also were many Californians and

Washingtonians. They were frequently men of the pioneering class, who should be honored for their heroic experiences, and whose seeming backwardness was due to the persistence of the restricted opportunities characteristic of the pioneer age. Those of their number who through good fortune quickly bettered their circumstances were very apt to take up the new ideas brought from the older states.

Oregon for a time doubtless did have a larger proportion of the unreconstructed pioneers than California or Washington. In the southern state population multiplied so fast, under the stimulus of the gold rush, that pioneer conditions necessarily disappeared in a few years. In the northern, comparatively few people settled (save in the harbor towns) until after the completion of the railway, and this brought immigrants, not strictly of the pioneer type, who came generally from the upper Mississippi valley. The Oregon pioneers had come, as a rule, from the more southerly parts of the Middle West, and at a period prior to the development of the public high school and university systems. These things were accordingly no part of their cultural tradition and must be implanted in their minds and developed in their habits. But these people were as eager as others for the advancement of their children. In order to gain their support for the new public education system, it would be necessary only to demonstrate its superiority over the

private schools to which they were habituated. Many of the children of these pioneer families, most of whom lived on farms, were already in business or in the professions, where they were promptly sensitized to the newer influences.

A second old Oregon element was a not very numerous but exceedingly important class of business and professional people who in the pre-railroad days had come "around the Horn," settling in Portland and other cities and towns. Leading lawyers, preachers, doctors, bankers could be named who belonged to that tradition. They constituted much of the leadership of Oregon politically and otherwise up to the period we are considering. Educationally, this class appreciated the best schools. Many of them, however, were not directly interested in the State University, for they were apt to send their own sons to Harvard, Yale, Columbia, Williams, or whatever college happened to be favored by the family.

One class, and that a rapidly growing one, whose habits and personal interests combined to give them a real concern for the State University and for public high schools, was the later-coming Middle Westerners—those who were arriving in ever larger numbers from Minnesota, Iowa, Nebraska, Kansas, Illinois, Wisconsin, and other states where public high school and university had long since impressed the lesson that state

support of education is the best guarantee of social progress and stability.

The problem in Oregon, as President Campbell clearly saw, was to unify public sentiment under the impulse of this large and rapidly growing class of convinced public educationists. Everybody—the pioneer on his donation claim, the merchant in his store, and the lawyer in his office—was calling loudly for the additional population requisite to make Oregon the great state her natural resources prophesied. The people must come, were coming, mainly from a particular section and with well established educational prejudices; they would come in a steadily rising flood provided conditions could be made favorable for them. If not, then a large proportion of them would go to other western states whose educational policies were more liberal. Here was the argument for such a development educationally in Oregon as would render the state attractive to immigrants who were accustomed to good schools in the old home. It is a mark of President Campbell's insight that, although almost an Oregonian himself, he so clearly grasped the elements of his problem; and it is characteristic of his statesmanship that he made his analysis the basis of a twelve-year campaign which ended in a complete triumph.

The relation of that campaign to the future of the private academies, colleges, and so-called universities is a matter of interest when we recall

THE CAMPUS OF THE UNIVERSITY SOON AFTER PRESIDENT CAMPBELL'S ARRIVAL

that the president was himself a son of Christian College. Traditionally, he was a church school man and he never ceased to honor the memories of those pioneer educators who, with noble faith and a Christian concern for the welfare of society in the young and impecunious state, provided the means of both secondary and higher education by assembling from far and near the funds requisite for the purpose. He was, nevertheless, a convinced public school man.

The president believed that the public high school would prepare for the public university rather than for the private college. In this expectation, also, he was not disappointed. After the high school movement definitely got under way, a number of the weaker private schools closed down with catastrophic suddenness, so that in the mere matter of statistics of secondary school enrollment, the state in 1910 stood lower in the group of states compared than in either 1890 or 1900. But at the earlier date only forty per cent of the secondary students were in public high schools, while at the latter date ninety per cent were in those schools.[1] University attendance did not quite follow the curve indicated above. But it rose from 200 in 1900 (a portion of whom were preparatory students) to 634 in 1910, while during the past sixteen years it has multiplied more than four times.

[1] See the admirable essay by Charles Abner Howard on "High School Legislation in Oregon." *Quarterly* of the Oregon Historical Society, vol. 24 (1923), p. 212.

About 1906 a study was made by the University School of Education to determine how largely newcomers to the state were actually participating as students in the public high schools of Oregon. Then it was learned, to the very great surprise of many, that sixty per cent of all students in the high schools had entered the state within a period of five years. Here was the capstone of the argument drawn from the educational habits of the immigrating class, from the vigor of the immigration movement, and the necessity for Oregon to accommodate herself to the educational principles of her new settlers. Incidentally, the social condition indicated therein was now destined to save the University in a literal sense.

Very naturally, the older elements could not at once appreciate President Campbell's vision of the progress the University was destined to achieve. The appropriation of $47,500 secured in 1901 under Lawrence Harris' leadership, at the instance of Doctor Strong, became in a few years wholly inadequate. The student body of 1906-1907, numbering 326, was nearly sixty per cent larger than when President Campbell took control four years earlier. Besides, the entire number were now college students, the preparatory having been cut off in response to a recommendation made in his first annual report. After the school year 1903-1904 no preparatory students were matriculated. Despite this limitation on the

source of supply the numbers increased apace. Departments became overcrowded. New instructors were required; some of those in service must be better paid. Additional classrooms, laboratory equipment, and library facilities were demanded. Special appropriations were given in 1903 and again in 1905, making the average income derived from taxation about $78,750. It was agreed that, if in lieu of the old appropriation of $47,500, and of the special appropriations, a net continuing fund of $125,000 per year could be assured, the University would be able to plan its future so as reasonably to meet the new demands which an increasing student constituency was making upon it.

Under the leadership of Allen Eaton in the House of Representatives and of other friends of the University in the Senate, the bill for such an appropriation was passed through the 1907 Legislature only to encounter the veto of Governor George E. Chamberlain. The governor, who was not familiar with state university developments elsewhere, and was unable to see, as President Campbell did, that a wholly new era in higher education had opened for the state, looked merely to the difference between the appropriation now called for and the one under which the University till then had been operating. He felt that the amount asked was in excess of actual needs. No doubt he also shared, with many others, the feeling that the University, the agri-

cultural college, and the normal schools constituted a political "special interest" which was becoming dominant in the Legislature and must be curbed by executive power. It was claimed that this combined educational interest had controlled the organization of the ways and means committee, through which pressure could be exerted on every member of both houses.

The educational institutions certainly were well intrenched in the legislature in 1907; but it was false logic to assume that, since they had the power to do so, they would loot the treasury for their own selfish ends or, as some stated it with ludicrous exaggeration, "make vassals" of the tax-payers of Oregon. Educational institutions had always been treated in so niggardly a fashion by the politicians, that organization to exert pressure was a method virtually forced upon them. And now because that method brought success, the University was to be punished for a use of it in which all were equally guilty.

The governor's veto message practically threatened a popular referendum in case the Legislature failed to accede to his view that the amount asked for should be scaled down; and now there was much hurrying and scurrying to determine on the best policy to pursue. It is believed that President Campbell, influenced by the University's pressing need, would not have been averse to a new bill, reducing the appropriation, which then would be accepted without protest

and be at once available. Mr. Eaton, however, refused to compromise and the bill was passed over the veto in both houses. It was promptly submitted by referendum petitions for popular acceptance or rejection at the polls. Under the law as it then was, the decision would occur at the June election, 1908, more than a year after the petition was filed.

The initiative and referendum, secured by constitutional amendment through the agency of W. S. U'Ren, was first used in 1904 by Mr. U'Ren's organization[2] to procure the adoption of a comprehensive primary election law and by the anti-saloon people to obtain a local option liquor law. In the election of 1906 there was submitted to the people, on referendum petitions, the "Omnibus Appropriation" bill, which included all sums voted for the state institutions. That referendum worked great hardship upon the University (as well as the other institutions), making it necessary for professors to serve for some months without pay on the promise of reimbursement in case the appropriation bill was sustained at the polls, which fortunately was done. It was due to the argument against the Omnibus Appropriation, supposed to have been passed as a "log-rolling" measure, that those responsible for University policy in 1907 decided to "go it alone" in the appeal to the Legislature for funds. This,

[2] The People's Power League.

however, had not the effect of placating the opposition which, at the moment, was fathered by the county grange in Linn County, in whose principal town, Albany, one of the denominational colleges was located.

There is no evidence to connect the college authorities of that day with the movement to cripple or kill the University. But there is no doubt about the way the presence of the college affected the minds of the country people who were its constituents and supporters. Many of these were naïvely hostile to any institution of higher instruction which operated under secular auspices. Moreover, the committee of the Linn County Grange, which ostensibly headed the anti-university movement, knew itself to have the sympathy of a good many diverse elements aside from the local grangers. They chose the University as the one institution which was thought to be most vulnerable by reason of the "excessive" appropriation asked, and also the one which they believed had the smallest number of friends among the voters; the agricultural college, of course, was strong among the farmers, while the normal schools, sustained by the local interest of four different sections of the state, would be politically well intrenched. The University alone might be and should be overwhelmed.

It was a critical year for higher education in Oregon. The result was absolutely in doubt; to most of the University's supporters it seemed as

if their cause was hopeless. Yet, President Campbell, in that gloomy year, is represented as a fighting Galahad. He was always at his best in a crisis, for then all the resources of his fertile brain were at command, then his genius for the creation and maintenance of morale was most in evidence. Others might suggest as many and as valid expedients, but his was the mind that fused all provisional or potential weapons into an effective enginery of defense to the institution. The word "defense" is used advisedly, for he positively interdicted anything which savored of an offensive campaign; and that despite the employment of money by the opposition, despite their employment, ignorantly no doubt, of inventions palpably calculated to deceive voters, despite what he knew about sinister masked batteries that lent aid to the open opponents whenever such aid appeared to be needed.

As a defensive fighter the president had few equals. The argument in the voter's pamphlet, favoring the referended measure, is formally signed by a committee of the alumni.[3] But it is known to have been the joint product of a committee representing both alumni and faculty, and the president's clear judgment approved every clause in it, as did that of Doctor Sheldon and other faculty men. It is a powerful presentment of the University's case against which the op-

[3] C. N. McArthur, Allen H. Eaton, L. R. Alderman, Homer L. Keeney, and Homer D. Angell.

posing argument makes a very poor showing indeed.[4]

The election, which was held on the first day of June, will not be forgotten by the University group directly concerned about the result. Notwithstanding there were no national issues at stake, a very large vote was polled and this fact probably saved the institution. But it was a close election. As the returns began to come in, county after county reported majorities against the appropriation. Most of these majorities fortunately were small, and the one hope was that Multnomah County, with its metropolitan city of Portland, might yet save the bill. Then the anxious query went round: "Will Portland hold?" Should the answer be "yes" there would be a great celebration at the University. A telegram came announcing the victory and the campus was frantic with joy. A contradiction of the first telegram brought blank despair which continued for some hours. Finally, when the Portland count was completed it was found that by giving the measure a majority of some 9,000 Portland had overcome the small adverse majority in the rural counties and had left the University victor by perhaps 3,000 out of 85,000 votes.

The Oregon people, old and new together, had vindicated their faith in higher education as

[4] The affirmative argument begins on p. 24 of "Voter's Pamphlet" for 1908. The opposition argument follows this on pp. 32-35.

a state function. It cannot be known whether or not other states were at that time equally loyal to this priceless interest, for none of them had ever been put to the test of a popular verdict. It may be doubted if the people of any American commonwealth, in 1908, would have given a fairer, more unprejudiced judgment on a comparable issue.

One significant element in the contest was the general support given the University in the towns where the effort to attract new settlers was concentrated. It virtually solidified behind the bill the powerful support of commercial clubs, by whose means the votes of most of the newer settlers and many of the old were influenced, thus offsetting the widespread and in part organized opposition of the rural voters. Many rural leaders also were favorable to the University's cause.

It was a campaign in which intelligence and foresight were pitted against just such prejudice and ignorance as pioneer conditions tended to embalm. These rural opposition voters were in most cases honest, well meaning people. They simply did not understand the significance of the thing they were trying to do. Would they ever come to realize it? On that question President Campbell had not a moment's doubt. He was convinced that any honest man could be shown the social value of the higher education dispensed at the University, just as all farmers could be taught the value of the researches conducted by

the agricultural college. To that problem he was prepared to devote all his energies.

The great battle and victory of 1907-1908 by no means settled the question of whether the people were going to afford the University the support which the new conditions demanded. The $125,000 appropriation gave the institution a great impetus; but the University was growing while the funds remained static. The problem of new buildings was particularly acute. The question of additional land was likewise urgent. Therefore, after four years the University authorities asked certain additional sums, totalling slightly more than half a million, for these purposes. One of the buildings contemplated was a library, for which they asked $175,000, a sum which today would be considered a bagatelle but at that time was sufficient to erect a very respectable structure. Another building asked for was an administration building. The heating plant was to be extended and enlarged. The old campus buildings were to be partly remodeled; equipment, laboratories, etc. were to be improved. A part of the desired fund was for the purchase of land and also for general expenses—a notice that the $125,000 had been outgrown in all directions. The opponents of these measures, who procured petitions for a referendum, declared the University people had promised, in 1907, that $125,000 a year would take care of the institution

indefinitely—as if the fact of its growth and progress constituted a grievance!

This merely shows that popular opinion had not yet adjusted itself to the situation framed by the developing high schools, the revolutionary changes in population and wealth, the insistent demand of the younger generation for adequate higher education facilities. Or, perhaps it would be more accurate to say, that the people were not permitted to settle down to the view that the higher institutions must be supported with a certain measure of generosity. For it is a fact that the referendum petitions here referred to were bought with cold cash by citizens of a community having a county seat grudge against Eugene, and many lists of names were proved in court to be fraudulent. The petition broker in this monstrous case had no grievance against the University but was angered at the city of Eugene, where he found it impossible to carry out certain plans in which he was personally interested.[5] His most dramatic play, in connection with the whole unsavory business, was to publish a charge that President Campbell, in a private interview in Portland, had offered him a bribe of $10,000 to withhold his petitions. This naturally created a sensation, but the president met it with his customary calm dignity and absence of resentment. When informed late one night that

[5] The facts are given in detail in Allen H. Eaton, *The Oregon System*, pp. 140-147.

such a charge would appear next morning in a Portland newspaper, his dark eyes flashed with indignation; but an instant later they twinkled with merriment, as he told the story of the penniless negro who was jokingly asked by the hotel clerk to change a ten-dollar bill. The fellow bowed his acknowledgments, and said: "No, Boss, I cain't change the 'tener' but I sho' thanks you for the compliment."

Other University problems conspired with this referendum move to make the years 1911 and 1912 peculiarly distressing to the president. A constantly recurring note in the argument of opponents was the statement that the University and the agricultural college "duplicated" subjects, equipment, and in short, rendered the expense of their operation needlessly heavy by their failure properly to delimit their respective spheres. To solve the problem the Legislature created a Board of Higher Curricula, with plenary power to order courses discontinued in one institution and transferred to the other. That board began by ordering some of the engineering work theretofore given at the University to be abolished, such work to be confined thereafter to the State Agricultural College. Inasmuch as the course had been built up in the space of many years, and the Engineering School at the University had won an enviable reputation for thoroughness and had been, in fact, the only technological school in the state doing work of

a strictly college grade, the taking away of the engineering looked like a threat to dismantle the University. It must be confessed that at this period a good deal of mutual suspicion existed between the two state schools—a condition which President Campbell by his ideally Christian conduct gradually succeeded in eradicating. But at the moment a kind of panic seized upon the University community. There came a day in the spring of 1912 when many of us at Eugene believed the University was doomed if drastic measures were not taken to save it.[6] This was the condition out of which arose the demand for a revision of the laws governing the two institutions, the appointment of a single Board of Regents for the two, and the levying of a millage tax for their permanent support.

A prominent actor in the affairs of 1912 was Governor Oswald West, who, at a joint meeting of the University and College Boards of Regents held in Salem, issued a warning that, unless the two institutions should agree upon a plan for their joint support, he would veto all separate appropriation bills that might be sent to him by the next legislature. The governor's attitude virtually coerced them into formulating the joint

[6] The president did not share the panic of his faculty. But the attitude which some of the latter took in going to Salem and helping to organize, with other citizens, a kind of higher education league looking in the direction of consolidation was very distressing to him, because it seemed to argue on their part a temporary loss of confidence in his leadership.

support and common board bill brought forward under an initiative petition at the election in November, 1912. It failed partly on account of the unpopularity of the common board feature, largely because there were too many higher education bills on the ballot.

The Legislature of 1913 passed a millage bill for the University levying three-tenths of one per cent on all property of the state in lieu of all other appropriations. This law was to go into effect April 1, 1915. Other special appropriations, however, were made in the meantime, and although these too were held up by referendum, the people adopted them with good majorities at the polls in November, 1913. At last, the University was on its feet.

Meanwhile, the president had plans for fortifying the University from within against future attacks by disaffected classes. He never flagged in his determination to win over the state to the institution's support; but he would do this not through hysterical publicity methods, but by widening its legitimate service to the people. The new schools and departments, described in a later chapter, represent in part the means discovered for accomplishing that result.

CHAPTER VIII

ADMINISTRATOR

Writing of the president's "simple and soul-refreshing faith," she who knew him best adds this revealing comment: "There was another thing which always interested me in Mr. Campbell's work—the clean-cut, positive conviction that upon his own efforts also rested the result of what he was endeavoring to bring about: his faith never meant the folding of hands and the supine waiting for miracles to be wrought."[1]

He believed firmly in the favorable omens already described: the ever lengthening list of growing high schools, the mighty influx of a superior type of immigrants to swell the resources of the state and emphasize the demand for higher educational facilities; the sure if gradual acceptance of the University by all classes capable of appreciating its honest and high service to the commonwealth. But this belief merely stimulated him to redoubled personal efforts.

Mr. Campbell was extraordinary in the ease and consistency with which he worked; also in the satisfaction he derived from the performance of routine daily tasks. These were multitudinous. To some men they would have been distracting; not so to him. He had trained himself to instantaneous mental readjustments. He passed

[1] Letter dated April 9, 1926.

smoothly and smilingly from an interview with a colleague on the subject of university credit for high school language to a lecture before the freshman class, to a faculty meeting, a conference with the class presidents or the heads of student residences; to a session with his stenographer for the dictation of important letters—to the preparation of a convocation address. His secretary once remarked: "He loses not a moment in shifting from one activity to another. If he gets through with an interview and finds he has five minutes before the next engagement, he does five minutes of work."[2]

This testifies to the president's personal success in applying the principles he recommended to the students; it suggests that he also experienced that "joy in effort" which was so often the theme of his convocation addresses. He once remarked on that subject: "I get so much pleasure out of the work I do that I have a kind of 'sneaking' feeling about accepting a salary for doing it."

He was able to work effectually and joyously because he both knew how to play and usually insisted on taking some time for relaxation and exercise. In a sense, some of his routine activities were relaxing, for he dearly loved to talk with men and a varying proportion of the scheduled interviews, whatever their ostensible object, turned out to be mainly good hearty visits with

[2] J. Arthur Gamber in conversation with the writer.

congenial friends. The tedium of the day's tasks was thereby relieved.

But in addition to this he found diversion in several forms. When he came to Eugene the bicycling era was not yet closed and he rode a wheel both for business and for pleasure. He walked with friends over the hills. He rode a horse occasionally. Above all he was a persistent, cheerful, and "unswearing" golfer. Mr. Campbell probably had never become addicted to the usual round of gymnasium exercises, much as he enjoyed what he saw of indoor sport at Harvard. But he valued highly that mode of keeping the body fit and urged members of the faculty to join the "gym" classes provided for them. Personally he was an outdoor man, advocating as a good rule for students, "two hours in the open each day."

He was not able to carry out his own theory perfectly in respect to exercise, the accumulation of duties preventing. But the summer vacation usually gave him some weeks of unalloyed enjoyment amid the glorious landscapes of the Northwest. Like his father, he was an enthusiastic camper, hiker, and climber. He loved the sea-coast, but was more partial to the mountains.

Something of the love he felt for the mountains speaks in his exquisite poem "The Mountains Call," and in his story of "A Night on Mount Hood." His alpenstock perhaps preserves his record as a conqueror of the Cascade and Sierra peaks. He scaled Mount Hood several

times, stood on the crest of Shasta, and as late as 1919, at the age of fifty-seven, he was able to add a ring for the greatest triumph of all—the successful ascent of Mount Rainier. How many lesser peaks he mastered is not accurately known; probably Jefferson and "The Sisters," and possibly others aside from the three giants of the western ranges. When the mountain climbing period closed, practically with the Rainier episode, he still vacationed among the lesser ranges, hiking through the great forests and over the ridges, while his youthful camp-fellows stalked deer or bear through the gulches or followed their dogs up the precipitous slopes.

The physical habits and dispositions here described constituted one feature of the president's means of keeping himself up to the requirements of his work. The intellectual counterpart of this regimen was pursued with equal zest and even keener delight. He did not keep a diary consistently and but few of his personal letters appear to have been saved. But we are fortunate in having a kind of "daily reminder" book which he used during a portion of one year. This, however, demonstrates his habits as effectively as a more elaborate and continuous record.

The book opens, under date of January 1, 1904, with these miscellaneous entries: "Style—Calling up numberless related impressions—Like song, with accompaniment of birds and leaves. Music—the inarticulate impulse to being—More

pleasure to spend a quarter than a dollar from recollection of old times when a quarter meant so much. Habit of feeling of wealth in a quarter—

"Played golf each afternoon of past week (vacation week). Best score 58.

"Accuracy without over-fastidiousness. Careful, but not harshly critical."

The above is all we find on the first page. Next day he played golf again. But at the end of the page he notes: "Reading magazines." On the third he says: "Reading *Hamlet,* in connection with *Henry V.*" This continued for several days, as a preparation for his assembly lecture on "*Hamlet* and *Henry V*—A Shakesperean Contrast."

There are references to reading James's *Psychology* "all evening," reading Plato, Fiske's *Through Nature to God,* Santayana's *Aesthetics,* Jack London's *Wolf Larson*—all within the space of two months—aside from juvenile books read aloud to Lucia.

It is recalled how, at later dates, he read much about the newer scientific discoveries. One day it might be a book on the wonders of chemistry, the next a story of the atom, or the Einstein Theory of Relativity. His mind reveled in the great conceptions which supply clues to the secrets of the universe. It was the generalizations about which he cared, not the particulars. Doubtless, as his family believe, his primary interest was, or at least came to be, philosophy, and

much of his scientific reading was done from the philosophic point of view. But he never denied himself the charms of belles-lettres; he read current fiction, and he wrote poetry when the impulse seized him, in his office, at some quiet hotel, or on the rushing train. Some of his most musical verses are preserved only in rough drafts, hastily penciled on scraps of paper.

Some of his reading was undertaken with a direct practical object, such as the preparation of lectures for his classes in ethics or his frequent assembly addresses; but it was all play to him because he enjoyed so deeply, after a strenuous day's work on administrative lines, the quiet evening with his books and his meditations. When a particularly fruitful thought occurred to him, or came through reading, he jotted it down, as the "daily reminder" shows. Examples are the following: "Men are good and bad in spots. The trick is to keep touching the right spots." "The power to see clearly, to imagine vividly, to think independently, to will nobly." This sentiment, quoted from Henry Van Dyke, was so satisfying that he repeated it on a later page. Aphorisms, literary gems, stories, jokes, notes on the weather, on his activities, his accounts, engagements, recreations, and outlines for lectures, are more or less unsystematically jumbled together in this interesting record. It reflects the image of his inner self as vividly and distinctly as his physical lineaments impressed themselves on the sensitive photographic plate.

Coming to the University at a time when the student body (aside from music students) numbered only about two hundred, it was natural that the president should have interpreted his function in terms of his previous administrative experience. At Monmouth he had been, like his father before him, primarily the leader, guide, and friend of the students. In his new environment, also, that was the rôle for which he cast himself. In a sense, it might be more accurate to say he was first of all "dean of men," for while he would hardly have admitted the fact even to himself, his interest was centered mainly in the men students. The president was unequivocally a "man's man."

The fragmentary diary mentioned above has an entry which reads: "See the seniors personally." It meant that he held an interview with each individual member of the class in 1904, when the number of graduates was twenty-one. That, however, was by no means the limit of his activity as counsellor of students. He attempted for many years to gain some personal knowledge of every student on the campus. This does not mean that he conferred with all, individually. But he kept in close touch with the key men—and women also. The heads of student residences, the class presidents, the leaders of the numerous student organizations, and the University registrar, in addition to members of the faculty, were copious if sometimes unconscious contributors to the president's fund of information about the

young people whom he looked upon as having been committed to his care. He recognized, indeed, the right of young men and women of college age to be regarded as independent citizens, capable of looking after their own affairs. But he felt that their situation in the University was so different from their situations at home that many, perhaps most, would welcome the opportunity to secure advice from those of their elders who showed a genuine interest in their welfare. Under his administration the institution could not have drifted far from the conception that it existed for the sake of the students.

The time came, inevitably, with the growth in numbers when he could not know a very large proportion of the men personally. But by that time he had an organization fitted to accomplish indirectly what in the early years he was able to achieve directly and unaided. He had his dean of men, dean of women, Pan-Hellenic, Oregon Club, and he continued to use the class presidents and other leaders as a means of maintaining contact with groups of students.

It is needless to say the students knew "Prexy" as their friend. They responded so delightfully to his sympathetic treatment of them that, in a large measure, he was able to mold their ideals and social sentiments. Much has been said, written, and sung about "Oregon spirit," and there exists something which answers to that name. It is not wholly a growth

of the last quarter century, for the older Oregon had its appropriate "spirit" too. The controlling principle in that concept at present is the beautiful spirit of President Campbell: his passion for freedom under inner restraints of morality and good taste instead of external law, his emphasis on the golden rule of ideal sportsmanship, his sense of the sacredness of personality. This Oregon spirit, his peculiar creation, is likewise his living memorial. So long as it endures in essential purity, so long may the world know what manner of man Prince Campbell was as president of the University.

There is an opportunity for some one to produce a charming volume of stories illustrative of his dealing with student problems. Some traditions are already classic. It is related how, late one night, he was roused from sleep by the insistent ringing of the phone bell. It was some one to inform him that the men students were gathering to hold an indignation meeting about some action recently taken by the faculty. He at once tried to call the student body president, but without effect. He tried next for the senior class president, with a like result. Then he dressed and started out "to look things up a bit." On the street he encountered several students with whom he walked, chatting about indifferent matters, when they (because they could not help it, not because he suggested it) told him about the meeting and invited him to attend. About two hours

later he returned, remarked he had had a good time talking to the boys, did not know it was so late, went to bed, and slept peacefully. Nothing further was heard of the students' grievance.

The president was skeptical about the efficacy of general rules or laws for governing the relations between the University authorities and the students. To him conduct was so fundamentally personal, depended so largely on the individual's history as well as his momentary condition, that for the purposes of student government general definitions, unless applied with sensitive regard for the peculiarities of the particular case, were bound to work grave injustice. For practical purposes laws might be necessary, but their administration must be guarded. So it was that he only reluctantly, and with some misgiving, accepted the faculty's definition of hazing when, owing to the increase in attendance, a real problem arose under that head. The president felt it as a personal defeat when he found it was impossible for him at once to prevail on the sophomore class to substitute a "freshman breakfast," or some other quiet inter-class social function, for the exciting diversion of catching freshmen and throwing them into the mill race—to the great damage of the men's clothes if not of their health. And it was to him a deep grief to be obliged to confirm the faculty's action in suspending several boys from college and placing some thirty others

on probation. However, he went through with it heroically.

Then came another application of the definition for hazing to the case of two chemistry students who sprayed another man's dormitory room with hydrogen sulphide gas, making the victim ill. The aftermath of that incident throws a white light on the president's character. The discipline committee, with his approval, brought in a recommendation for suspension. But a plea in extenuation being made before the faculty, to the consternation of the committee the president argued that view, causing it to prevail. The committee's feelings of the moment can be better imagined than described, but they were not prepared for what actually happened: that was a call by the president on the chairman with an earnest apology for having "thrown the committee down" in faculty meeting. This he had had not the remotest idea of doing. But when he thought of those boys leaving college under a cloud, perhaps never to return to their studies, he simply could not do otherwise. He promised it would be the last time they would have cause to criticize him on that score. Thereafter he would fight the cases out in committee and, whatever the verdict, he would sustain it. [3]

That promise was faithfully kept. The president's action on that occasion saved the institu-

[3] He finally worked out a complete solution for the hazing problem.

tion from doing a substantial injustice to two worthy men. They had violated the letter of the hazing law; but they had done it purely as a prank and not maliciously. This the president recognized when he rescued them from the law's operation.

The incident shows how meticulous President Campbell was about his personal relations with the faculty. There were, as always, some who misunderstood him, and others who could see but a little way into the problems he had to meet and failed to allow for the necessary reaction of these upon his attitude. But year by year his views and policies were given more weight, showing that he was gaining steadily in his chosen office of leader among equals. In part this was due to a consistent, marked growth of power and personality on his own part. He was growing in his work, growing in intellectual stature, and growing also in what one of his colleagues called "port and presence." In essential character he was perfectly formed at twenty-four, and this basic complex of habits and principles never changed. His success in every undertaking was due in no small measure to the impression upon others of this enduring character, which could always be relied upon. But along the lines on which his nature was destined to ripen there was opportunity for indefinite growth. A man of his responsiveness, who was so constantly wrestling with major problems, was bound to become more

and yet more adept, vital, wise; and in Mr. Campbell's case, his personal appearance reflected the inner changes with extraordinary fidelity, as can be seen by comparing his latest likeness with the Harvard portrait. Twenty-five years ago he was considered, in every social gathering, a handsome and charming gentleman of rare intelligence; in later years he was looked upon as a man of distinction by those who saw him in any public place, whether or not they knew him by name and reputation.

In another aspect the president's leadership triumphed because his associates gradually came to know him better. His nature was by no means simple; with all his frankness and transparent honesty, he had his reserves due to the sheer dignity of personality, with which no one trifled, to his scrupulous regard for the personalities of others, to his respect for sentiment, and care for policy. His colleagues sometimes marvelled that they were unable to extract from him a direct "yes" or "no" to questions they chose to propound. Says Dean Eric W. Allen, speaking of his early relations with Mr. Campbell at Oregon: "I was a rather prompt young man . . . and it seemed to me there were only two ways to answer a question. . . . The president, however, usually told a few funny stories, painted a glowing picture of future developments, played with the problem presented, showed his full appreciation of the happy things that 'yes' would lead to, then

carried the conversation delightfully and inconclusively off to deal with other matters. . . . The president was very characteristically trying to save human values; that is, he was not in position to say 'yes,' and I think all his life he regarded it as the fundamental principle of his morals never to say 'no' to anything until he was ready to suggest a practicable and acceptable substitute."[4]

The experience of the dean of the School of Journalism was typical. Other faculty members had the same difficulties in obtaining from the president the direct "Yea, Yea" or "Nay, Nay." But if their requests were reasonable, in relation to resources and the contemporaneous needs of other departments, they were very apt to secure some kind of response in line with their desires. Considering how jealous departments are of one another, it is remarkable how little criticism there was on the score that he was favoring one at the expense of others. Every one recognized that he dealt out the slender resources at his command with extraordinary fairness to all.

In another respect the years brought insight to colleagues who at first doubted. The president was very slow in expressing his own opinion on subjects of debate in faculty. That habit was by some misinterpreted. He was not playing the diplomat or politician, but the just and sympathetic leader. He wanted to give the completest

[4] Letter to the author dated April 20, 1926.

freedom to others before declaring himself. Some will recall that when the adoption of the elective system was proposed the faculty discussed the question through a series of at least half a dozen preliminary meetings. In all that time the president gave strictest attention to the arguments on both sides, without hinting his own preferences. But before the question was finally disposed of he made his position perfectly clear. In fact (as he stated privately during the period of debate), owing to his Harvard experience with free election, he felt himself to be perhaps unduly prejudiced in favor of the proposition, which made it the more necessary for him to be sure of appreciating the opposition arguments. Men finally came to understand that he not only had a carefully formed judgment on every subject of major importance, but that if, after allowing the fullest discussion, there seemed a danger that his view might suffer defeat, he would fight for it with vigor and usually with success.

But he was the best sportsman imaginable; neither victory nor defeat modified by one iota his rule of uniform courtesy toward his colleagues. There were at times men on the faculty whose conduct must have been a sore trial to him, yet by no word or sign did he reveal the slightest prejudice against them. In his relations with the Board of Regents, too, there were numerous occasions for differences and not a few instances when the president was compelled

to fight hard for his views. Yet Judge Hamilton, who was a member of that body during the entire period of President Campbell's incumbency, and its president for many years, testifies that no semblance of rancor ever survived the meetings themselves.

Some of the faculty questioned if Mr. Campbell readily comprehended the characters of those who decidedly lacked that fineness of spiritual organization which he himself typified. On that question facts speak an authoritative language. Students sometimes went so far wrong that they had to be dismissed from the University. The president always interviewed those men personally before their departure from the campus. In several instances he decided they must continue in college work; so, in strict confidence, he corresponded with officials of other, usually eastern, institutions which seemed to offer the best opportunity for them, laid the whole story bare, pledged himself for their good behavior, and was not disappointed in a single instance. This proves his insight, which, in most cases, was almost uncannily true.

No doubt his judgment was sometimes at fault. He was usually too eager to accept, from delinquent students, professions of repentance in lieu of "works meet for repentance." His error—if it is to called an error—lay not so much in underestimating the force of inertia imposed by habit, as in refusing to set practical bounds to

the miraculous efficacy of good impulses, stimulated to full activity. Perhaps if we could know the proportion of cases in which his redemptive method triumphed, we should the better realize how nobly that policy was justified, notwithstanding occasional failures. It was a basic principle of his philosophy to think as well of every human being as possible; the other party, he believed, would play up to an estimate predicated on his better nature as readily as to one based on the lower. This would doubtless have worked out accurately had the man's social environment been made up exclusively of Campbells, but in the stresses and strains induced by a multitude of diverse stimuli, the good impulses on which the president pinned his faith were sometimes neutralized or overborne. Nevertheless, he would say, optimism is the only sane attitude to take toward the world or man.

During the Great War President Campbell, like other university heads, experienced the griefs which are practically inseparable from the administrative function. That was particularly true in connection with the Allen Eaton case, about which so much has been said and written. Mr. Eaton was a part-time instructor who, despite a flawless record of patriotism both as private citizen and as legislator, was fiercely denounced for attending in the summer of 1917 a pacifist meeting at Chicago. Believing that the situation might be eased if he should offer to withdraw as a mem-

ber of the teaching force, Eaton tendered his resignation, which the Board of Regents accepted, although it had been his hope that they would ask him to remain on the faculty. The president was most anxious to treat Eaton fairly. But the outcry against him had developed a sentiment in favor of his summary dismissal, a course which would have attached to him the imputation or suspicion of disloyalty. This President Campbell used all his resources of argument to prevent, and did prevent. Anything more ideal would probably have been impossible of attainment.

> "The soil of common life was at that time too hot to tread upon."

But the necessity of letting a good man go for no better reason than that his views could be made to seem at variance with majority opinion at the moment was undoubtedly a hateful alternative to the president.

Soon after America entered the war, educational leaders promoted organization in aid of the cause, the new agency being the Emergency Council on Education, of which Mr. Campbell was chosen secretary and vice-president. Practically this meant that he and the council's president would exercise the directorship in rotation, relieving each other at the central office as often as possible.

In connection with that work President Campbell spent most of the bitter winter of 1917-1918 in Washington. He conferred widely

with men of all types whose common purpose it was to devise ways by which success might be achieved with least damage to the national welfare. The Emergency Council sought to bring the institutions of higher education into effective cooperation with the government. But, what was equally important, and a point which Mr. Campbell stressed, was to prevent as far as possible a wastage of our resources in trained intellects, and any disorganization in higher education which would make difficult the resumption of normal life after the war.

Were his activities at Washington to be narrated in detail they would make a most interesting chapter. His correspondence contains evidence that interviews were held with government officials both civil and military, with educators of every section, and with representatives of the allied states. It shows something of the far-reaching plans of the Council—plans which were largely of his devising.[5] Above all, it shows that Mr. Campbell "carried on" at Washington in the same serenely confident, but intense, infinitely circumspect and wary manner which was so characteristic of his administration at home. The war made him an outstanding national figure in the fields of educational statesmanship and administration.

[5] That portion of the correspondence which was directed to President D. J. Cowling of Carleton College, Northfield, Minnesota, president of the Emergency Council, was generously placed at my disposal by Mr. Cowling.

CHAPTER IX

ARTIST

THE WONDERFUL EYES

Oh, say, Little Brother, now what do you see,
Out of those wonderful eyes?
Is the world all a fairy-land, big as can be,
And the woods and the fields, and the sky and the sea,
Just full of delight and surprise?

The big giants go walking about everywhere,
But they're gentle and loving and kind,
There's seldom an ogre to give you a scare,
But Brownies a'plenty, and the big Woolly Bear,
Whose bark you don't the least mind.

And fairies, good fairies, sweet fairies galore,
The little ones, big ones, and all;
They love you, and tease you, and tickle you o'er,
They cuddle you close, and love you some more.
And they're all happy slaves at your call.

Behind every bush there are wonders to see;
In the flowers are diamonds and pearls,
And the birds singing sweetly way up in the tree,
And the funny hot spot on the big bumble bee,
All send the glad hours in mad whirls.

Oh, brave Little Brother, you're wiser I know,
On your dauntless, adventurous way,
In seeing so much that isn't just so,
And venturing all in love's tender glow,
Than we who have deadened the day!

One might rest the argument for Mr. Campbell's devotion to the ideal of art on the evidence of this little poem: it reveals an eye and a heart open to the beauty, the mystery, and the witchery of the world; a mind in revolt against the merely commonplace—the flat lands bereft of horizons, of dim far-off fringing mountains, or the hint

of other worlds written upon the sea-mist. He was dowered with the artist's imagination. It made all of life different for him, and in the eyes of others it invested all he did with a fascination which is the tribute the world pays to unique personal charm.

Mr. Campbell never touched brush to canvas, or chisel to marble; he designed no palaces or spired churches. But he felt a kinship with those who painted beautiful pictures, composed great music, designed architectural monuments, because imaginatively he could enter into their secret joys of creation. The poetic art he practiced with such keen relish was merely the available means of expressing the artistic impulse which was cosmic in his soul.

He resorted to the poetic form in many distinctive moods. He might be exulting in the thought of an approaching period of freedom, to be spent as he best loved to spend it among the wildnesses of the Cascades. The very thought of it, as he gazed from his window upon the snowy peaks, was too wonderful to be expressed in every-day terms. On a sheet of office stationery he wrote:

> The Mountains call, the great white mountains call,
> Hark, hark, the breezy buglings from the heights—
> The whistling pines, the wind-swept waterfall,
> The shrill, sweet music of clear Alpine nights,
> When every sense in ecstasy delights
> To draw the thin, keen air; and over all
> Sparkle and gleam in night's vast coronal
> Her blazing jewels, crisp as Northern Lights.

Oh, there the soul is lifted up to God,
Thrilled with his presence in the vast profound,
Treading with reverent feet the holy ground
Of these high portals of His blest abode,
Where all life's primal faith and joy are found,
Freed from the earth-worn mortal's wearying load.[1]

After experiencing the exhilaration of viewing the world from the summit of one of the mightiest peaks, he sang again:

Thy rugged heights and snow-clad slopes, O Hood,
Rise yet before me, towering to the sky;
Athwart thy crest the swift cloud shadows fly,
Now hiding, now revealing where we stood
On topmost crag, exultant in the mood
Of heights attained and dangers safely by;
While eyes drank in the glories of the sky
And boundless stretch of mountain, stream and wood.

Writing in prose about the same episode ("A Night on the Summit of Mount Hood")[2] he revealed the artist again in the description of what he saw: "We were called away from our preparation for the night by one of the party who was out on top waiting to give the signal of sunset. In the meantime, the shadow of the mountain had been extending in a great triangle, clearly and sharply outlined, away over the plains of eastern Oregon to the far mountains of the Idaho line. The effect of this exact mathematical figure of deep shadow extending across the face of the country below is extremely remarkable.

"But the sunset from the top of old Hood is grand beyond description. Below us in the foreground, the Columbia stretches away to the sea,

[1] Written in August, 1904.
[2] *Oregon Monthly*, March, 1907.

a narrowing streak of iridescent gold. On the far horizon, a dull orange marks the sea line, except where the sun is just sinking into the waves, now ablaze with all his reflected glory. A path of light, almost a continuation of the line of the Columbia, leads out across the water to those glorious gates of closing day. It is all but for a moment—the upper rim dips below the horizon, the colors fade to a cold gray, twilight is upon us, and the wind is roaring dismally down among the cliffs."

While the mountains appear to have been his favorite nature theme, he has poems on a variety of subjects. At the opening of a new year he wrote:

The bells, the bells, hark, hark, the bells,
The old, the new, the smiles, the tears,
Each pealing note the passing tells
Of all the pathos of the years.

In a mood of religious ecstasy inspired by the prospect of world peace under President Wilson's leadership, he wrote:

THE CROSS IN THE SKY

He walks at the head, with steady tread,
The whole world's chief and friend.
His head is bared and with shoulders squared
His eyes are fixed on the end.

Those steadfast eyes that see in the skies
The flaming cross of red,
The pulsing red of blood that is shed,
And the cross of sacrifice.

He walks at the head, and the nations led
Are thrilled by those glowing eyes,
Their hearts are fired and their faith inspired
By the vision that never dies.

The vision of loss on the blood-red cross
Of life that the world may live;
The vision of life that follows the strife,
With all that life may give.

The nations led see just ahead
The whole world fair and free,
And each to the other, with clasp of brother,
Gives pledge of the faith to be.

He goes at the head, and the glorious dead
Keep pace in the glowing skies;
And their oriflamme is the vision that came
And glowed in his steadfast eyes.

The following lines of a "Ballad of Summer Days" seem to have been penned in the mood of dreamy relaxation:

These, these of all days are the best,
When the work-a-day world seems apart.
And love comes a timorous guest,
To seek an abode in the heart.

How the waves laugh and sparkle anew,
As they toss the light breeze on their breast;
How the caves, where the ocean breaks through
Softly boom at the billows' behest.
Blissful dreams from the Isles of the Blest,
To the spirit vague longing impart,
And love comes a timorous guest,
To seek an abode in the heart.

Two four-line stanzas, exquisite in their musical appeal, were written on the train during one of his transcontinental journeys:

Sweet, where'er my fancies fly,
Far afield or over sea,
Homing swift through azure sky,
Speed they back to love and thee.

Seek they realms of wealth and power,
High delights of minstrelsy,
Yet impatient of the hour,
Home they sweep to love and thee.

One of Mr. Campbell's sonnets entitled "To An Old Violin" has been published several times. It contains a clear intimation of his life philosophy, and is withal a good example of his art:

Oh, quaintly carved, grotesque old violin,
Than thee Cremona's shops nor rarer prize,
Nor fairer masterpiece e'er held within
Their ancient walls. Thy melodies arise
As sweet as angels' harps heard through the skies.
The subtlest sweetness thou hast gathered in
From all thy sweetest notes, till now there lies
To thee the store of years, which thou didst win
By freely giving. So, I've thought, do men
From noble deeds the choicest blessings reap;
The sweetness given out returns again
Unto the giver, and the soul doth keep
A still increasing store as more is given,
Till, like thy notes, each thought seems sent from heaven.

It is said that Mr. Campbell wrote a good deal of poetry while a student at Harvard. He probably sent an occasional piece to the *Transcript*, the *Lit*, or even the sedate major magazines. A few of the copies found in his collection of papers are clippings from printed journals, usually without annotation to show date or medium of publication. Several are signed "Franklin Kemble," a *nom de plume* he sometimes employed. Possibly it may be the means of identifying other pieces from his pen. He was "Strawberry Poet" of the 1886 Harvard class.

That his youthful exuberance should pour itself out in verse is not so remarkable. College poets are not—at least in his day were not—excessively rare. But when a man of fifty years or older, who is burdened with practical problems year in and year out, still feels impelled to sing

his deeper thoughts instead of uttering them in the more convenient medium of prose, the explanation must be sought in an extraordinary youthfulness of spirit—a native, invincible impulse to art.

This view is confirmed by the growing interest President Campbell manifested, especially in the later years, in other forms of art aside from the literary. Architecture, painting, sculpture, music —filled an increasingly important place in his life and received from him such patronage and promotion as his means allowed. He applauded every honest attempt at the creation of beautiful objects and, while deploring crudeness and inefficiency, was most reluctant to criticize. His opinion of a building, if it was favorable, came forth spontaneously, as when he called a colleague's attention to the old Friendly Hall, remarking that it gave him much satisfaction—which was but natural since for many years it was the sole example on the campus of really good architectural designing. Observing its excellence, he did not rest till he had learned who the designer was, and when given the man's name and told he had studied under Richardson, he was content; that proved the building was "no accident." A costly structure newly erected near the campus was an architectural monstrosity, but it required leading questions to draw from him the admission that the sight of it gave him pain.

His delight in good architecture, already noticeable in the Harvard period, grew with the years. He believed in it profoundly. One recalls the joy he manifested in examining the published plans for the buildings of Rice Institute. To house an educational institution beautifully, he argued, was to provide a truly educational environment—to make of the very stones and steel perpetual though incidental and supplementary teachers. His faith in democracy was such that he believed the great mass of the people, in a commonwealth like Oregon, would rise to an appreciation of the best in architecture when applied to the University, which belongs to the people collectively. His pleasure in the Administration Building interior, especially his own modest office, as well as in the Woman's Building and the residence halls for women, was charming to witness. He hoped earnestly that the new auditorium to be built near the campus by the city of Eugene could be given something the character of a beautiful cathedral.

One unspoken argument in favor of the gift campaign for new buildings was found in the vision he had of a gloriously beautiful campus whose aesthetic influence over the lives of students would constitute a subtle but incalculably great element in their cultural training. He realized that it might be hard to secure such a campus if buildings had to be begged or bludgeoned from a reluctant legislature one at a

time at considerable intervals, and under the usual budgetary vicissitudes, which would certainly make impossible a definite building program. If, on the other hand, the money could be procured from private sources, erected into a fund, plans carefully drawn and followed, then his ideal campus would rise by regular and progressive stages.

During the last two years of his life the University was so fortunate as to secure the Murray Warner Collection of Oriental art treasures. The fact that these were on the campus, for the students to see, gave infinite satisfaction to the president during the long dark months of his illness. From his bed of pain he dictated a statement regarding the donor's noble gift to the people of Oregon. "She has, in a few short months," he said, "set a standard for an entire state—a fine, high standard of appreciation for beautiful things, rare things. Hundreds and hundreds of students who would never see the great art centers—students and their families—have been reached. She has taught our people reverence for these things, perfected by exquisite handicraft, where skill and endless patience only have wrought the miracle. Not only this has she done in these months, but she has taught the reverence which means a deep longing to give adequate care, even to the minutest detail, the protection which looks far into the future, so that other generations may know the joy of

possessing priceless things which have defied centuries of change. A building suitable to house this gift will come beyond a doubt; it must come! And it will be given joyfully and happily."

Art treasures, and men and women interested in art, had a way of gravitating toward the Oregon campus—a sure sign that some appropriate attractive force existed there. That force was the president. Had he been a man of wealth he would have been a noted art patron. Even with the meagre funds at his command the results attained are noteworthy. The Murray Warner Collection, already mentioned, is one of the significant collections of ancient Oriental art in the United States, and it came to Oregon in recognition of the president's earnest sympathy with the donor's idea of making it the means of interpreting Oriental civilization to the people of the Pacific Coast. When Mr. Joseph N. Teal of Portland conceived the idea of an artistic creation to memorialize the spirit of pioneering as exhibited in the history of the state, Mr. Campbell welcomed it with enthusiasm and he was overjoyed when the now well known "Pioneer" of A. Phimister Proctor was unveiled on the Oregon campus.

Mr. Campbell captured, for director of his new School of Art and Architecture, Mr. Ellis F. Lawrence, a distinguished architect, a genuine art-lover, and a teacher who not only inspires but brings out through a well considered system of training the artistic possibilities of those who

place themselves under his charge. He also attracted to the school the gifted young sculptor Roswell Dosch, and watched the development of his work with almost a parent's concern for the outcome, which was already promising when the gentle artist's life went out. He retained on the faculty for many years, to the lasting benefit of dramatic art, a highly temperamental genius whose services the average university executive could at best have commanded for a brief interval. With the slenderest financial subventions, he was able to secure real artists also as instructors in the School of Music.

President Campbell's sense of the importance of beauty in the life of the people caused him to give much thought to the question of how the idea could be popularized. One of his theories was that beauty of form and feature could not exist permanently apart from good health, and that a universal interest in health conditions, for persons of all ages, would rapidly improve the appearance of men and women. He would begin with the children, at or before birth, provide health clinics for mothers and for babies, and follow the child through all its stages to maturity, by which time it would be schooled to care for itself. Needless to say, health in his view included the spiritual as well as the physical.

In the case of a winged new idea, which quickly becomes the possession of all, it is sometimes impossible to speak confidently about its

beginnings. But there is reason to believe that Mr. Campbell originated the plan often spoken of as the "Better Babies" campaign. The idea was put in operation at the Oregon State Fair, it was promulgated through the educational system of the state, and it almost immediately caught the imagination of the country.

Among the president's private papers was found a sketch called: "The Little Church in Black and White." By this he meant a church for the non-church goers, having its accustomed place, week by week, in the page of print to which all are habituated who read some favorite Sunday newspaper. His idea was that by blocking out a beautiful, enticing church service in print, and disseminating it widely through a number of the greatest newspapers, many thousands now wholly cut off from the regular ministrations of religion would be reached and helped. According to his sketch (written on the train coming up from California) the service would consist of an appealing short poem or a song, a short prayer, and a very short sermon. These services, as he planned them, were to be written by a group of the most gifted men in the whole country and were to be syndicated for the purpose of supplying them regularly to the press. They were always to be unsigned.

The verses, believed to have been written by himself, which stand at the head of his own model service, testify to the quest for beauty as the key

which can unlock the religious sentiments in hearts tending to become unresponsive through the neglect of regular church services:

> Who doubts the love of God when orchards bloom
> And flowers smile from every wayside nook,
> When sweet spring carols lace the tender gloom
> Neath leafy boughs that arch the hurrying brook!

CHAPTER X

PHILOSOPHIC THINKER

The statement that President Campbell's main intellectual interest was in philosophy, requires explanation as well as illustration. It does not mean that his mind, which was preëminently practical, dwelt overmuch in the subtleties of metaphysics or epistemology. It meant rather that philosophy was his favorite among several avocations, which commonly included also attention to things scientific, economic, social, literary, and artistic, and tended to become more and more exclusive. He would not have classified himself as a technical philosopher, minutely familiar with the history of systems; yet he possessed much accurate knowledge of the ancient Greek philosophies and he was a keen analyst of modern writers on the subject. The philosophic habit developed in him very early, as his teaching record proves. He employed in his lectures ideas from and partial analyses of Bergson, Kant, and some of the more recent Germans, of James, Royce, and Santayana, the Harvard triad, and of Spencer. It is not clear that he had been interested in the permutations of thought which transpired after the ancient and before the recent times.

Mr. Campbell's philosophical interest, like all his other interests, was free from the trammels of scholasticism or sectarianism. He was above all

else open-minded, attracted by what he deemed sound ideas (which to him meant helpful ideas) in representatives of all the philosophical schools. In a general way he must have regarded himself as an idealist, for he believed in the unity of mind and force as distinct manifestations of the same thing. His attitude toward certain problems suggests that he had an inherent leaning toward pragmatism—a point of view which emerged in his lectures years before the doctrine was formally enunciated by William James, with whom he does not appear to have come in personal contact at Harvard. His close association in the early years with that expounder of the doctrine of "the absolute," Josiah Royce, and a lifelong friendship with George Santayana apparently had no effect in modifying these tendencies, which flowed from an original "set" of his mind. If the scientist's opinion, that philosophy in any given case is but the rationalizing of the life impulses of the philosopher, has validity at all, Mr. Campbell would be an admirable illustration of its truth. To him philosophy was something to help one live the life that is natural and right; not something which should be permitted to upset men's views of what experience proves to be true and good. This suggests that he had a profound distrust of logic in its narrower sense. One could never apply to him Wordsworth's invective against the "reasoning, self-sufficing" moralist.

More in keeping would be his lines designed to identify the poetic thinker:

> The outward shows of sky and earth,
> Of hill and valley he has viewed;
> And impulses of deeper birth
> Have come to him in solitude.

He believed much more readily in a logic that grows out of experience than in one which is spun from the fallible intellect. In his view ratiocination, or *a priori* reasoning, was always suspect. A point might seem to be clearly demonstrated by such processes, but they left him calmly unconvinced — unless the conclusion accorded with what some may have described as his "prepossessions" but what were in reality certain basic principles in which he had come to repose profound confidence and to the test of which he was apt to bring every question.

How far those principles were a part of the habit-complex resulting from family training and how far they were arrived at by philosophical processes might be hard to determine; but he adhered to them with the tenacity of perfect conviction. Whatever their origin, he doubtless fortified himself by careful reflection, for he was never at a loss for reasons with which to defend views he deemed necessary to the good life. The following stanzas of his poem entitled "My Argument" is an extreme example:

> Dear Love, when doubts assail me,
> And Heaven seems far, so far,
> No reasonings avail me
> But this, "How good you are!"

Or if I doubt of beauty
In flower, and field, and star,
Then straightway springs to duty
"How beautiful you are!"
Sweetheart, though logic prove me
But matter made to mar,
From this no man may move me,
"Pure spirit, dear, you are!"

"The deepest interest of every philosophy," said Mr. Campbell in a short sketch of Bergson, "is its religious bearing. By religion I mean the duty of our relationship with the universe, as affording us motives to complete living. Conduct is four fifths of life. We know well enough what we mean by sane healthy life, both of the body and of the spirit; and we know that the realization of this kind of life is dependent upon our working beliefs."

Mr. Campbell's religion, whatever the source of his opinions—and herein his thinking owes much to his father's influence, he in turn deriving from Alexander Campbell—was a matter so thoroughly "settled" that he never appeared conscious of problems in that domain. However, he considered an individual's religion as something sacredly personal, which he was unwilling to disturb, and he calmly ignored or deftly parried every attempt of others to argue with him on that subject. When he dealt with religion, therefore, as he sometimes did in his lectures, it was within philosophical lines, as the above quotation suggests, and in a spirit which could not offend any variety of Christian, or, in fact, any truly religious man.

Religion should guarantee the "good life," which he described as the life motivated by an active "good will." It ought to be a joyous life, such as is only to be accomplished within an atmosphere of "faith, hope, and love." If we adhere to our inherited belief in a God who insures essential justice, freedom of opportunity to work out our ambitions in harmony with his designs, and in the perfectibility of the world and man, we are living the religious life. When we encounter those buffetings of fortune that tend to cloud our faith; when the partial, impersonal logic of the schools engenders doubts concerning these things (for which there is no complete logical proof), then philosophy comes to our aid. Its great contribution, as Mr. Campbell seemed to think, was in broadening the basis of our reasoning.

"Whatever is necessary to realize a complete life must in some way be true." The philosophers show us that the reason is only one of the means of determining truth. "Value is given to our intuitions, our instincts, our needs. Kant, of course, greatly helped us in this in his distinction between the Pure Reason and the Practical Reason. And now comes Bergson approaching life from still a different standpoint and making the argument for at least one of our fundamental beliefs, that of Freedom. . . . He shows us that the negative arguments of pure logic are not final and that the instincts are even surer guides to Reality than the reason itself."

One could derive the whole of Mr. Campbell's life philosophy from his occasional brief utterances on religion, of which the above is a good specimen. If religion enjoins upon us a joyous life, then anything which tends to destroy its joyousness must be combated. If it calls for earnest effort to bring about perfection, then those influences which would impede effective activity calculated to realize our ideals are malign. Practically this means the critical necessity of preserving through life, at whatever cost, the idealism which is normal to youth.

One of the defensive principles he set up was optimism. The belief in a fundamentally good world, governed under laws which on the whole were making for righteousness rather than unrighteousness, was to him a necessary support of the good life. "Away with pessimism," he cried, "even if it have delights of aesthetic melancholy and give us the clear ringing bugle call of hope and faith, stirring the blood with the past achievements of the race and urging to redoubled effort to win that freedom which dwells with knowledge and prudence."[1]

He set himself resolutely to combat pessimism in every form, including the literary. When William Dean Howells published in *Harper's* a sheaf of gloomy poems,[2] Mr. Campbell, actuated by the desire to give his students a concrete illustration of the right attitude to take toward such un-

[1] "The Vocation of Living." Essay in MS.
[2] *Moods*, vol. 82, pp. 608-609 (March, 1891).

wholesome artistic tendencies, contributed an article in criticism of Howells to the *Normal School Journal*.[3] Literature, he thought, should be something designed to make life easier to live. Certainly it ought not to prepare restless young souls, who have not yet found their sphere of hopeful activity, for the suicide clubs. "We all," he concedes, "find it hard enough to keep our energy up to the action point, and would willingly sit down and wail. But wailing doesn't help matters; pessimism hurts both self and friend. . . . We must believe in life if we would live it well. . . . We must walk largely by faith if we would accomplish anything worth while in this world of limited knowledge." He concludes his argument with a verse of his own composition:

> Shrink not from action—'tis the Lord's command:
> Life sweeter grows.
> Grasp thorny duty firmly with the hand;
> 'Twill blossom to a rose.

Among the president's papers were several lecture outlines on the subject of optimism and one essay written out textually in pencil. These prove his devotion to the idea and permit us also to understand how he justified his optimistic view of the world. Observation, he held, teaches that optimism is a concomitant of abounding health, pessimism of physical incompetence or disease. Since health is a palpable good and depends on a

[3] "Mr. Howells' Pessimism." Clipping, undated. Probably in May or June, 1891.

few simple natural laws, which all can be trained to understand, however perverse some may be about following them, it would appear that the optimistic view is in harmony with nature. However, we are confronted with the fact of the prevalence of evil; how are we to regard this phenomenon?

Mr. Campbell, like Santayana and some others, regarded many of the commoner evils, which are always with us, as having their origin in the perversion of tendencies in themselves good. For example: a perfectly wholesome appetite for food often becomes a habit of gluttony; saving or thrift becomes avarice in some; the desire for needed recreation passes over into dissipation; the excessively sociable may end as social parasites. If the inference from these known phenomena is correct, then there may be no absolute evil but merely such as might be eliminated if humankind would but consent to act in harmony with laws already revealed to them. A reasonable assurance that such evil as now exists will gradually destroy itself is found in the unfitness of the bad and the violent to survive in the struggle for existence. Education, by enforcing these truths, becomes the sure means of promoting the observance of natural law and thus of progressively limiting the operation of evil.

Mr. Campbell was too wary a reasoner to assert that the positions above suggested are all logically demonstrable. He recognized that the

incomplete data at command merely hinted these conclusions as being in harmony with so much of natural law as had been made known to us. He held that every new discovery reënforces the theory of the simplicity and beneficence of the universe. If a final, clarifying principle shall one day be discovered, we shall doubtless wonder why we had not always recognized it. It is therefore probably logical, as well as certainly wholesome, to believe in the ultimate prevalence of the good, and to strive valiantly for its ascendancy. If evil, in its origin, is a perversion of good, then Providence must be acquitted of the suspicion of having made the task of living too hard for men. "One is foolish not to take the attitude of mind that fills life with pleasures."[4]

The "active good will," which was so vital an element in religion, as he conceived it, underlies Mr. Campbell's view of democracy. In one of his most delightful essays, entitled "Basis of Democracy," he brings his characteristic philosophical method to bear upon that subject. The argument, which is fourfold, starts from the supposed statement of Jefferson in the Declaration of Independence that "all men are created free and equal."[5] We have accepted, he thinks, the dictum that all are of right *free* but find it hard to believe that all are *equal.* Biological science,

[4] This quotation is from the "daily reminder" book.

[5] He accepts the traditional version, not that of the text of the Declaration, which has not the term "free."

however, teaches that evolution, in the course of uncounted ages, has left as survivors those in whom "good" qualities predominate. "Each man is the result of unnumbered aeons of selection. We have all had pretty much the same chance at it, and the result is pretty much a dead level of essential endowment. . . . The tremendous accumulated impulses of countless past generations sweep on like a tide, insensible to the microscopic ripples of individual human experience. This tide sweeps through us all. Under right conditions of individual development it makes its powers fully manifest; under wrong conditions it is held back in one generation, only to burst forth more magnificently, perhaps, in the next. The power is always the same; the manifestation depends on the conditions. This is good modern biology, of the dominant type of today."

He appeals next to philosophy, in the form of Bergson's *Creative Evolution;* a book to which he returned again and again. Bergson makes this scientific theory of the life stream his starting point. His conclusion, like that of the biologists, is that potentially the stream of life is always the same, its variation in created beings depending on "the conditions under which the individual exists."

Third, Christianity, in the person of St. Paul, pronounced in favor of the self-same principle, for did not he say to the Athenians that God "has made of one blood every nation of men"?

And did not his master, Jesus, lay down the fundamental doctrine that all men are grouped in one mighty brotherhood, under the leadership of a God who is at the same time a father to all?

The final appeal is to history. "Geniuses," says Mr. Campbell, "have sprung from the loins of the stupid, rulers from the poor and the oppressed. When the opportunity arrives and the conditions are right, the great racial endowments blaze forth in the individual. The supreme problem is that of making the conditions universally right. Democracy would then level the whole population *up* to the highest; not down to the lowest nor to any Laodicean mean of mediocrity. The whole population can be educated—not a few, but *all*. Not just elementary education, but the highest of the higher. If not in the first generation, then in the second, or third. A generation or two does not count in democracy. It is the possibility we want, not merely the immediate actuality."

The conclusion of this remarkable paper on "Basis of Democracy" illustrates the optimistic note which chimed so well with his philosophical reasoning. It gives us so neatly Mr. Campbell's picture both of a perfected democracy and of the relation of education to it, that we cannot do better than to quote the paragraphs entire. "Imagine for a moment," he says, "the conditions made right in a great democracy for the full manifestation in individual life of all the splendid racial

endowments, infinitely precious, sifted out through so many ages of conflict for survival. Instead of squalid homes, in crowded slums, the workers have each their acre or acres and a cow. Instead of long hours away from home and family, the short working day, with long hours at home and a chance to take a hand in training the children. The terrific economic charge of sickness cut in two, the crime charge practically abolished, and the factor of efficiency considerably more than doubled through education and skill in the application of power.

"All this, and more, is easily possible if we take whole-heartedly the declaration that all men are 'equal' as well as 'free', and act with vigor and determination on our conviction. Now is the accepted time, and the world is ready as never before to make its democracy a fact instead of a theory."[6]

The most perfect example of Mr. Campbell's thinking on the subject of public education is his essay entitled "Education and the State," which deserves to be read by every citizen of Oregon and will doubtless be given wide publicity. In that paper he recognizes the completion of the

[6] The paper, "Basis of Democracy," is annotated "Jany., 1918." This means it was written while Mr. Campbell was acting head of the Emergency Council on Education at Washington. It was doubtless intended for publication and may have appeared in some of the war-time literature, though I have not seen it in print. Curiously enough, he did not attach his own name to it, but went back to the old/pseudonym a part of which he signed to some of his early poems when these were sent to press. The name signed to the article is *Thomas Franklin Kemble.*

machinery calculated to give all the people that freedom and individuality which constitute essential bases of democracy. Whether our already achieved "government of the people, by the people," shall also become a "government for the people," will depend on what may be done to insure that the great majority of the people shall seek to promote the general happiness and prosperity. "The measure of our danger in this government of ours today," he said, "is found in the proportion that may exist between the unenlightened and the enlightened, between the bad and the good."

This was not merely the old argument of the necessity of education for the safety of a democracy. For in the democracy he was describing—that of Oregon—not only do bare majorities absolutely control, but minorities are empowered, through the machinery of direct legislation, to produce profound effects upon the course of public affairs. They can bring in question existing laws, propose new ones, embarrass public officials, and what not. No part of the people is any longer "negligible," in the sense of the older democracies. "To commit ourselves to such a form of government," he says, "is one of the most magnificent declarations ever made of high faith in humanity and in the immeasurable possibilities of education. If we are to make good this faith, we must apply ourselves as never before to the task of turning the light into the dark places and

of building strength and goodness into the characters of our fellowmen." Our safety may come out of this danger, properly appreciated and guarded.

He then takes up the argument of the value of education to the state in a material sense, quoting statistics prepared by disinterested investigators to show the relative earning powers of the several grades of the "educated." His conclusion is that: "The best investment, in mere cash returns, our states have ever made is found in the appropriations made for public education." He also shows that such investments could be multiplied with ever increasing dividends to the state. "When the nation has grasped more fully the great truth that education prepares for work, for common every day work rather than the avoidance of it—raising it above the plane of drudgery and glorifying it with interest and intelligence—then shall we begin to educate in earnest, and place no limit to the extent and amount of training offered to those who will avail themselves of it. The work of education will become indeed the chief concern of the state, and the best and wisest will give to it most liberally not only of their means, but of their time and thought as well." And what kind of education is it to be? Following is his summary of it: "Development of body, mind, and soul—this is the perfect work that lies before the larger education of the future. Physical training and manual

training for strength of body and dexterity of hand; observation, inference, and application for the intellect; love of beauty, truth, and goodness, with faith, and hope, and charity, and reverence, for the soul—this is to be the broad program of our public education."

CHAPTER XI

SUMMARY OF ACHIEVEMENTS

It remains to summarize the concrete achievements with which the president is to be credited as directing head of the University of Oregon during a period of twenty-three years.

In 1902 the campus was still the original parallelogram of about eighteen acres, with which thirty years earlier the institution had been dowered by the city of Eugene and the county of Lane. The erections upon it, to be sure, were not the same. Instead of the one lone building (Deady Hall) with which the University began, there was a second general college building, erected in 1885 and named Villard Hall in honor of the most generous of the institution's early benefactors, Henry Villard. That building served both as recitation and lecture hall, and as business headquarters. The auditorium on the second floor, capacity about 900, was the place where all university convocations were held. Aside from the two structures already named, President Campbell found the chemistry department housed in McClure Hall, with some spare rooms temporarily tenanted by the departments of psychology and history. That building, an unpretentious and nondescript one costing about $16,000, had been completed in the summer of 1900. The men's dormitory, subsequently named Friendly Hall in

honor of Regent Samson H. Friendly, was opened in 1893. These, together with the small brick gymnasium later assigned to the women, but destroyed in the fire of July 29, 1922, and the very modest heating, light and power station and Mechanical Hall, then just completed at a cost of $25,000, constituted the University's "plant." The aggregate first cost of the five structures did not exceed $125,000. The most decorative one of the group, Villard Hall, built in the "French Renaissance" style, cost only $24,000.

That plant, meagre and homely as it seemed, was nevertheless more nearly adequate to the institution's needs than is the vastly enlarged and infinitely more beautiful plant of today, which two years ago was inventoried at an aggregate cost valuation of $1,532,000. During the college year 1901-1902 the total student population was 345. Of that number 98 were music students having no status in the regular college, who were cared for by private teachers in a few of the college classrooms, and 37 were in the preparatory department. This left exactly 210 bona fide college students, a number which even when augmented by the indicated non-collegiate groups was easily cared for in the space at command. The faculty consisted of nine professors, nine assistant professors, three instructors, and one gymnasium director. There were also nine permanent employees and five student employees.

By contrast, the student body which was on the campus in the school year 1925-1926, the year which opened just after the president's death, is reported to have been, in round numbers, 3,200, all of college grade or above. According to the last biennial report, that for the years 1922-1924, the regular pay roll numbered 421 persons, of whom 102 held the rank or received the pay of dean, director, professor, associate professor, or assistant professor, and 40 others the rank of instructor. The regular pay roll for that biennium aggregated $1,058,135.77, but the total of the several pay rolls involving the management of the plant at Eugene, together with University Extension and the summer schools, aggregated $1,340,327. The affairs of the College of Medicine at Portland were treated separately. On its behalf the expenditures aggregated, for the two years, $181,772. If we compare the outlay of $46,000, in his first year, with the one-half part of these latter sums (which gives us a year's pay roll), say $670,000, we shall have an index of the changes that took place during President Campbell's period. The earlier figures would need to be multiplied by fourteen and one-half in order to produce the later ones.

That result nearly corresponds with the growth in numbers of college students in the same period. But if we were to compute on a fair unit basis the cost of maintaining the extension teaching service and the summer schools, it

TWO UNIVERSITY CAMPUS SCENES IN THE LAST YEAR OF PRESIDENT CAMPBELL'S ADMINISTRATION. EVERY BUILDING IN SIGHT, EXCEPT DEADY HALL, WHOSE TOWERS SHOW IN THE BACKGROUND OF THE LOWER PICTURE, WAS ERECTED DURING HIS PRESIDENCY

would doubtless appear that the outlay for instruction alone had been held to a plane rather below than above that of the earlier years. President Campbell realized keenly the force of the argument for an economical administration, and he was remarkably adept in making every dollar count. From this point of view the practical business training acquired at Monmouth served him well. His readiness to institute comparisons between other state universities and his own for the benefit of the legislature and the public, is explained by the fact that, considering the grade of work accomplished, the University of Oregon generally bore less heavily upon the tax payers relatively to numbers educated than the others. That he was able, in face of the stupendous change in the value of money in recent years, to keep the instructional cost per student at about the figure with which he began, is itself no small achievement. This is peculiarly true when it is realized how profoundly he abhorred "cheap" types of instruction and inferior equipment. Competent judges agree that the opportunities afforded to undergraduate students at the University of Oregon became, under his régime, fully equal to those afforded the same classes of students in the leading state universities of the country.

The referendum crisis previously discussed had some influence both on the economy of operation and on the quality of the services rendered

by the University. We have seen how the president answered the challenge of the institution's enemies by building up a series of important new schools and departments, all of which had to be done with the smallest outlay consistent with right standards. His chief concern, in all cases, was to provide good teachers.

The School of Education, begun by his predecessor, Doctor Strong, through the appointment in 1900 of Doctor Henry D. Sheldon as head, was peculiarly interesting to President Campbell by reason of its vital relation to the schools and teachers of the state, and it received his warmest encouragement at all times. That school has come to be the training ground for superintendents and principals, as well as high school teachers, most of whom were formerly imported from other states. Through the summer schools, extension center teaching, and annual educational conferences, as well as the county institutes, the School of Education exerts a powerful directing influence over the active body of teachers and supervisors throughout the school system. Teachers in service constitute the chief class of candidates for the master's degree, while many of the graduates of the School of Education have gained distinction as students in eastern graduate schools, and later in research fields.

The School of Journalism, when it was begun in 1912, was looked upon by many as chiefly use-

ful for securing publicity of a favorable kind for the University. The president, however, had an altogether different conception of its functions. His ideals had been shaped by one of the great practical newspaper editors of America, Colonel William R. Nelson of the Kansas City *Star,* and he was determined from the outset to make the new school aid toward developing journalism fully to the professional plane already occupied by subjects like medicine and law. His selection of Eric W. Allen, a classically trained man of large practical experience, as head, was the best guarantee that his ideals would be realized. The appointment of Colin V. Dyment as professor in the school was of equally happy omen. The standards of the School of Journalism have always been professional, and the school itself, like the School of Education, receives national recognition as among the best of its kind. Through that school the University has been able to aid the country press, many of whose editors today are its graduates, and also to supply highly trained men and women for service on the metropolitan journals. Naturally, the press of the state has become most helpful to the institution. Like the teachers, the newspaper men of Oregon foregather annually at the University as guests of the school, and they cooperate with the school in a variety of ways. Recently the members of the State Editorial Association undertook to bear the expense of printing one beautiful book

per year through the University Press, for the benefit of students, editors, and all others who desire to see the spirit of true art penetrate society through the books the people handle and read.

"The extension work of the University," says the regents' report for 1922-1924, "has fully kept pace with that on the campus. Over 1,500 individual students earned university credit in a wide variety of University classes in Portland last year, many of them working toward advanced degrees. . . . The correspondence-study department serves University students and others earning credits toward college entrance in annually increasing numbers. The lecture service and the educational film service, despite an earnest effort to keep these on a substantially self-supporting basis, reach audiences numbering hundreds of thousands of Oregon people every year."

This extension service, started on a small scale by the School of Education as a correspondence-study opportunity, was made an independent department in 1912. Due to the president's fostering care, it became at once an educational power in the state, and under the directorship of Earl Kilpatrick, who became dean in 1916, it had an extraordinary development. The peculiarity of Oregon's extension service is that, while dealing with cultural subjects almost exclusively, it has approved itself for the practical cultural

benefits it brings to thousands of citizens. The extension division is the chief agency for placing at the disposal of the people the University's resources of learning and leadership in all departments. As such it indirectly strengthens the departments by bringing them in touch with their natural constituencies beyond the home campus. The Portland extension center, which has become virtually a university in itself, owes this unique success directly to the many-sided genius, tact, and intellectual leadership of Doctor George Rebec, its first director. But President Campbell was constantly in sympathetic touch with it, by wise and generous policies creating the conditions of success.

Something has been said elsewhere about the School of Architecture and the Allied Arts. The founding of that school, upon the ashes, so to speak, of the School of Engineering, proved one of the president's master strokes. He believed that a well equipped school of that nature was needed in the Northwest, from the viewpoint both of structural designing, of city planning, and of landscaping. Two of the professors released by the closing of the Engineering School were available for distinctive services in it. By placing at the head Mr. Ellis F. Lawrence, a practicing architect of the highest ideals and broadest culture, and adding the specialized equipment to the general laboratory stock left from the former engineering plant, he was ready

to invite patronage, which he did through the bulletin for 1914. Only a few students offered themselves the first year. But it soon became evident that, as an attraction to desirable young men, the School of Architecture compared not unfavorably with the former Engineering School. The course for architects was extended to five years, with constant growth in numbers. The school has gained much prestige through the triumphs won by its graduates in advanced work, particularly at the Massachusetts Institute of Technology. It has now a major enrollment of 240, with nearly as many more non-majors who are gaining some familiarity with the principles and the mission of art. Art development, through the agency of that school, was one of the president's deepest enthusiasms. "No function of the school," writes Dean Lawrence, "was complete without President Campbell's presence, and he never lost such an opportunity to bring before the students the deep spiritual values of beauty that is art, and to pledge again his support and encouragement to the staff."

The School of Business Administration was organized contemporaneously with the School of Journalism. The president had the initial good fortune to connect with that school, as director, Honorable Harry B. Miller, a man of repute and prestige in the consular service of the United States, who had served both in Great Britain and Ireland, and in Chinese Manchuria. As in the

cases of journalism and architecture, his primary concern was to guarantee a professional spirit and professional standards. The failure of the director's health, and the difficulty of retaining highly trained and experienced teachers on the low salary schedule to which he was limited, constituted for some years impediments to the best development of the school. But since the appointment of Professor E. C. Robbins of the economics department as dean in 1921, most of those difficulties have been overcome. From the beginning, however, the School of Business Administration has appealed strongly to the business men of the state. Its enrollment is relatively large, as the number of degrees granted reveals.

There was for many years a law school located in the city of Portland which bore the name of the University of Oregon. It was a creditable institution of its type, but the conditions under which it operated rendered impossible the best organization and insistence on the highest standards for matriculation and graduation. The president was convinced that law training must be based upon college training along cultural, political, and historical lines, for which purpose the law school must be an organic part of the University. It required all of his resources of tactful diplomacy to carry out the idea in practice, but in 1914 a beginning was made of a School of Law on the campus, the Portland school however continuing temporarily under

University auspices. The growth of the campus law school, although not as rapid as the growth of the Schools of Architecture and of Business, has been substantial and satisfactory. It has established law training on a plane corresponding to that on which most first class universities have placed it.

In his last years, after the adoption of the second millage tax, the president was in position to round out the group of separate schools by creating the School of Sociology with Doctor Frederic G. Young, the veteran social science leader, as head. The philosophical and textual work is done mainly on the campus. Connected with the school, however, is a division of social work directed by Doctor Philip A. Parsons, which functions chiefly in Portland and which has already engaged the interest of a considerable group of mature persons, in various social welfare callings, who are anxious to make their preparation as fully scientific as the present state of sociological studies permits. This is the most recent of the separate schools to be created.

The School of Music evolved, during President Campbell's period, from an opportunity for any one to take "some music lessons" by paying the customary price to private teachers conveniently found on the campus, to an opportunity for properly equipped persons to acquire an education in which music shall be the major interest. In this connection also, the president's insight

into the human qualities required in the directorate was the secret of his success in developing musical education. The development has practically all taken place under the present scholarly dean, Doctor John Landsbury. Music, together with the drama, art, and architecture, had come to influence deeply the life of the University in all its aspects.

The influence of the School of Architecture upon the development of the campus was quickly discernible. Mr. Lawrence was appointed University architect as well as dean of the school. After the passage of the millage tax bill of 1913, and its successful weathering of the referendum, a block plan for construction was prepared by the architect and adopted by the board as a guide in future building. This, of course, was the president's plan.

At that time only one building (aside from a cheap wooden cottage) stood on ground outside the limits of the original campus. That was the Administration Building, named Johnson Hall in honor of the University's first president. Its position made it the nucleus of a second block, the first having been virtually closed by the construction of the library in 1906-1907. Land south of Thirteenth Avenue, to the amount of about forty-seven acres, had by that time been purchased. In the angle made by University Street and the south boundary of the new tract, a third

block was planned, and other blocks were laid out both at that time and subsequently.

The new buildings which now began to be erected in rapid succession were designed by Mr. Lawrence. One group abuts on either side of Thirteenth Avenue from the Library and Johnson Hall opposite it, to Kincaid Street. This block includes the Oregon Building, the Commerce Building, and the Law Building on the north side of the street; the new Science Building on the south side.

The third block spoken of above is at present the show place of the campus. Its dominating feature is the exquisitely designed, dignified, and handsomely appointed Woman's Building, the approach to which is flanked by the two women's dormitories, Hendricks Hall and Susan Campbell Hall, which harmonize admirably with the Woman's Building both in material and in architectural design.

A fourth block, at present rather widely separated from the rest of the campus buildings, is the Education and High School group, near which also is the new Music School.

A portion of the first group of buildings having been destroyed in the fire of July 29, 1922, new erections have taken their place and these also are of Mr. Lawrence's designing. With few exceptions, aside from the original block, these buildings, totaling (in 1924) twenty-one, were erected after the close of the Great War.

During the earlier period of rapid growth and extreme financial stringency, it was necessary, for shelter purposes, to erect temporary wooden houses, some of which, due to the impossibility of keeping up with building needs almost became permanent campus features. The 1924 inventory lists several flimsy structures still used for teaching or laboratory purposes. In fact, while many of the buildings are commodious and some of them beautiful, there are as yet no very expensive edifices on the campus, as the aggregate valuation of the whole, $1,532,000, shows. The Woman's Building only was a costly structure, it being valued at $301,375. The group of which it is the central feature cost approximately $450,000.

Funds for the erection of the Woman's Building, to an aggregate of $100,000 with an additional $10,000 for its furnishing, were raised through the address, faith, energy, and persistence of Mrs. George T. Gerlinger, member of the Board of Regents. It was a work requiring several years for its accomplishment, in the course of which every organization in the state and every stratum of society was appealed to, usually not in vain. The money came in small amounts, but it came. The legislature responded to an appeal to match private munificence. In the end some portion of the required amount had to be taken from the millage tax fund. But the result was so satisfactory that it marks a new

epoch in the history of the campus. With its gymnasium, swimming pool, parlor, and its direct linking with the dormitories, the Woman's Building provides ideal conditions for the women students of the University.

One detail of the gift campaign had reference to the Medical School. The new period in the history of that institution, long conducted as a quasi-private school making use of the University's name and degree-granting function (although maintaining as such a creditable standard), dates from September, 1913, when the State University Medical School and the Willamette University Medical School merged. In response to the appeal for funds which the merger made necessary, the legislature granted money for the first unit of a new building, and a gift of land was secured for a site—on Marquam Heights, Portland, perhaps the most magnificent school site in America. Admission standards were raised. The school received a higher rating. Its new building was soon flanked by the Multnomah County Hospital, and more recently by the Doernbecher Memorial Hospital for Children. For this last named hospital a gift of $200,000 was made by the son and daughter of Mr. Edward Doernbecher of Seattle. The General Education Board made a generous gift to the Medical School in order to stimulate its research function, which, with the president's whole-hearted approval, was directed largely to

the discovery of a cure for cancer. The University of Oregon Medical School is the only institution of its kind in the Pacific Northwest. It is rated among the best, and its success is owing largely to President Campbell's high faith in medical education and his belief that Portland was destined to become one of the great medical centers of the United States.

The Medical School is a support and encouragement to the Student Health Department, a fully developed feature of the campus equipment, and this latter is in organic relations with the School of Physical Education, another of the recent campus creations. Of the latter, Doctor John Bovard, formerly professor of biology and chairman of the Health Committee of the faculty, was chosen dean. In a remarkable measure, the School of Physical Education is the fulfillment of dreams and ideals which the president indulged from the days of his Harvard experience. He visioned for the new school three major functions. In the first place, it would enable the University not merely to care for the immediate physical needs of students, but to build up in their college days such habits of maintaining their physical welfare as should dominate them through life. Secondly, it was to be a great training school for teachers of physical education who, in their turn, would carry the ideals throughout the school system of the state, reaching every child. Thirdly, he desired to secure

through that school helpful cooperation with all other health agencies in the state.

"Despite the growing importance of professional training and the trend toward specialization, the College of Literature, Science, and the Arts, with its nineteen departments, still enrolls as majors nearly one-half of the students at the University and gives two-thirds of the instruction."[1] The college has always been and is still the heart of the University, upon whose life-giving cultural training all of the schools depend. The cultural tradition at Oregon was sedulously fostered by President Campbell, both through his direct contact with the departments and the leading student groups, and through the several college deans, all of whom have been men of liberal culture. The result of this policy is seen in the vitality of that ideal both in the University and in the state at large. The School of Law, for example, requires two years of college work as a matriculation minimum. But not more than fourteen per cent of the students in that school entered with two years' college preparation. The great majority enter after three or four years of college work. A similar tendency to stress college preparation is noted in the Medical School, where the minimum requirement is three years. The cultural content of the course for architects was greatly strengthened when that

[1] Acting-dean James Henry Gilbert in *The Lasting Appeal of a Liberal Education*, University of Oregon *Bulletin*, N. S., vol. 23, no. 4, April, 1926.

course was lengthened to five years. The emphasis on cultural studies, in fact, penetrates all the schools. It is one of the chief glories of President Campbell's career that, in an age when materialism was stalking blatant and unashamed through college halls almost everywhere, his quiet insistence upon what is inherently fine and good preserved the University of Oregon from a disastrous Philistine invasion. The recent shift in public sentiment toward a better appreciation of the cultural in education constitutes a complete vindication of the wisdom of his policy.

Stress has been laid upon the care with which he selected men to head the new schools. But, in this respect, he recognized no difference between a *school* and a *department*. Nor was he content to select a satisfactory department head and then leave the choice of other teachers wholly to these heads. By consulting with them, by interviewing candidates, by securing confidential statements about them from trusted friends, he convinced himself as to the wisdom of selections before recommending appointments. In these ways he assembled on the campus an aggregation of men who would average high among state university faculties.

CONCLUSION

It is hardly easier to take leave of President Campbell, the subject of biographical analysis and narrative, than it used to be to take leave of the man himself. He was so many-sided in his interests, so bountiful, so sympathetic and altogether delightful as companion and friend, that one had no wish but to stay on and on in his company. Similarly, the characteristics of his life and work, the evidences of his administrative genius, his artistic and philosophic outlooks upon the world, are so enticing that the temptation is strong to share the results of this study with his many friends in more ample measure than has been done in the foregoing pages. Also, one would gladly develop his personal qualities in more detail for the benefit of the young, to whom Mr. Campbell will ever be an inspiring example. It is necessary, however, to conclude without further elaboration.

Mr. Campbell, like his father, had laid out his work to "life's latest hour." It was his intention apparently to retire from the presidency after the completion of about a quarter-century in that office. There was much he wished to do. No anticipated period of richly earned freedom from administrative cares would have been sufficient for the accomplishment of all his plans. He had been so busy with teaching and executive duties for nearly forty years, that foreign travel,

quiet, sustained study, and extended writing had been out of the question.

From boyhood he had idealized the "Isles and Shrines" of ancient Greece, whose literature, art, and philosophy were almost a passion with him. One plan was to spend a generous period in a personal study of the remains of Greek civilization, with extended travel in other parts of Europe and the Near East.

Another ambition he cherished was to complete his studies for a doctor of philosophy degree in philosophy. It is clear from our account of his Harvard career, and his later intellectual interests, that philosophy and literature had each gained in him a consistent, enthusiastic devotee. He now planned to return to his alma mater, spend time enough to take his degree in course, and thereafter devote the rest of his life to writing on philosophical lines. It was an enticing program: one which would have filled Mr. Campbell's years with joy and bestowed a legacy of fruitful literary labors upon the world. But fate decreed otherwise.

As the time for retirement drew near the president saw one more great service he believed he could perform for the University; he thought five years of unremitting effort would round off his life work and enable him to pass on to a successor a University not only sound and fine and useful, but worthily housed and well on the way to becoming adequately financed.

In January, 1923, he wrote to his friend of the Washington days, Doctor Cowling: "We have begun a campaign at the University of Oregon for a ten million dollar fund to be raised in ten years."[1] The reference is to the "gift campaign," which represents the last great undertaking initiated by the president for the University's upbuilding.

There is no doubt President Campbell found in the success of the Woman's Building campaign the inspiration for what he hoped would be the final phase of his work as a University president. It was the starting point in his new plans for campus development, of which a significant feature was the gift campaign. The increase in student attendance had grown so out of proportion to the expected increase in the proceeds of the millage taxes, that relatively little could be saved from operating expenses for the construction of new buildings. Meantime, the success of the Woman's Building fund campaign demonstrated that private gifts could be secured for such purposes.

The president's creative and enthusiastic mind seized upon this situation as offering, instead of a problem, an opportunity. The entire remainder of his life was devoted unreservedly to a single purpose. His eye had caught the vision of a new type of public institution, which he believed was the University of the future. It

[1] Letter dated January 26. President Cowling's letter file.

would remain a state institution, indeed, dowered by an appreciative state with liberal revenues which should be richly returned in terms of public service; but in addition to this it was to be for the West everything that Harvard, Yale, or Princeton is to the East. He foresaw the time when the rich would delight to give of their surplus and the poor of their savings, to endow adequately an institution that should be universally beloved and appreciated by reason of its manifest merits.

At an earlier stage of his career the president had found it difficult to ask even for the institution's just dues; he had not been quite comfortable even in telling a legislature what was urgently needed. Now, however, all this was changed. He actually came to delight in raising money for the institution to which he had devoted his life. "It does not embarrass me," he said on one occasion in answer to a question. "It is the other fellow who is embarrassed. But he should not be. I am merely offering him an opportunity, which he knows in his heart he ought to seize." Up and down the state he travelled, carrying everywhere the message of the chance granted to the people of Oregon to rise above themselves, to found in a democratic spirit an institution that should go down the ages rendering as fine a service as any that had been endowed by princes.

The opportunity he offered others he seized

himself. Money had no meaning to him except as means of advancing the one cause closest to his heart; his own income went largely to swell the fund, and the members of his immediate family also became the most liberal of those contributing money. He enlisted literally hundreds in the work of preparing for the great campaign which was to continue without termination, and which was to supplement the millage income from the state with a stream of support, at least as great, from private bounty.

While the president's final malady was closing down upon him he was redoubling his efforts, and working under great physical difficulties but with every sign of enjoyment in the struggle. His last public appearance was before the student body, gathered in the auditorium of the Woman's Building on April 23, 1924. He was so weak that when he had been helped to the platform he asked his audience's permission to remain seated while he addressed them. His talk was a powerful presentation of the duty and joy of liberal giving for the great purposes he had in mind, and it resulted in the immediate establishment of the fund for the building of the Student Union.

President Campbell had been at work on plans for the gift campaign as early as 1921; in the spring of 1923 thirty thousand dollars had been secured as a working fund to pay the expenses for two years, the hope being that before the end of that period success would be in sight. The

money to accrue from gifts was to be used in erecting new buildings after a general plan already drawn up by the University architect, Ellis F. Lawrence. Much progress had already been made. The city of Eugene, in addition to raising the working fund, voted to bond itself to the amount of $500,000 for an auditorium to be placed on or adjacent to the University campus and available for University use. Students and faculty and alumni pledged largely. Before Mr. Campbell died a grand total of about two and a half million dollars had been pledged for the University and the Medical School in the space of practically two and one-half years.

The campaign in its earlier stages had devolved an extreme burden upon the president, which had the effect of lowering his usual vitality. An attack of influenza at the beginning of 1924 still further impaired his resisting powers. Had he been willing to take a prolonged rest at this time full recovery might have ensued. His interest in the gift campaign was so great and his enthusiasm over it so compelling, that he would not give up his work even when suffering from fever and other active symptoms of the disease. While incapacitated much of the time during February and March, he made several trips and speeches for the gift campaign. For many succeeding months he made a courageous and cheerful struggle against the disease, suffering at first periodically and later almost constantly, and

passed away on the fourteenth of August, 1925.[2]

In one aspect, those months mark the crowning of his life career. His affliction tested the metal of his philosophy and proved it genuine. Through it all, he was the same kindly, gentle, patient, and optimistic being his friends remember with a gratitude that suffuses their sorrow. His personal physician testifies that never once, how intense soever the pain he endured, "did he utter a word of complaint to or about any living person."[3] On the contrary, he was constantly discovering new obligations to others for the kind acts all were eager to do in his behalf.

To the last, his mind teemed with plans for the development of the University in which he had invested his life—which was all of his riches. His interest in student affairs was unabated. Nothing cheered him so much as to hear the students at their play. It made him feel, as he once expressed it, that "It's a bully old world!" He deeply enjoyed such rare visits from faculty colleagues as, considering his condition, could be permitted. That fondness for conversation, always a distinguishing trait, never deserted him. A part of the pleasure in its indulgence seemed to lie in the opportunity it afforded for the limpid

[2] For this summary of the history of the president's illness, I am under obligations to Doctor William Kuykendall.

[3] Says Doctor Kuykendall: "I will always thank God for the privilege of seeing how a real man can meet physical disaster: the gradual grinding down of a magnificent physique, the daily round of torture, the blasting of all his magnificent dreams for the University, and, finally, death."

and graceful expression of his thoughts: in a word, literary creation. The artist in him never died.

One cause of gratitude the president had in those tragic months was the multiplying proofs he received of deep affection on the part of students, faculty, alumni, and citizens of Oregon. The 1925 *Oregana,* published several months before his death, contained a poem "To P. L. C.", which was written by Dean Eric W. Allen:

His cheery voice and smile, his ready jest
That heartened all so brief a time ago,
Withdrawing, leave our lives but half the zest
They had ere fortune laid our chieftain low.
What fools were we that scarcely ever guessed
How brave and stern a fight he fought below
The mien so gay and wise and undistressed
That to the world was all he chose to show.
Oh, chief, return and you shall find a host
Where but a few once fought at your right hand
And none will lag and none be too engrossed
In petty doubts to spring each to his post
On hearing once again the loved command
Whose months of waiting silence grieve us most.

The announcement of his death, though not unexpected, brought a response that showed how completely, in his quiet and unpretending manner, he had won the hearts of the Oregon people, and of thousands of others scattered all over the United States. Praise of him was upon all lips. With unbroken unanimity, the newspapers of the state acclaimed him one of the noblest men and educators of his time. "In the list of men noteworthy for real achievement in education," wrote Edgar B. Piper, editor of the *Oregonian,* "of men

fitted by background and assiduous preparation, and finally by a peculiar and personal genius for the vocation of teacher, the name of Doctor Prince Lucien Campbell must be written near the top."

"President Campbell," said Doctor Thomas Lamb Eliot, "has left us in the very midst of his fullest achievements, and his warmest ambitions —but 'being dead he will yet speak' to his people, to his fellow workers, and to the numberful student body which his good will has touched. He teaches us to 'lay aside every weight,' to rejoice in every conquest over what is crass materialism, or stupid conventionality. His is a guiding memory to keep alive the spirit of wise compromise, to foster growing methods rather than catastrophic breakings, to 'prove all things and hold fast what is good.' He teaches the power of silence, as well as the power of speech; the wisdom of waiting as well as of 'going ahead.' His is an example of the highest courage, that which can truly master men by truly serving their minds and hearts, and which is content to endure much misunderstanding in the process. There is no administrative work in society more difficult than that of a college presidency—and to have preserved a facile hand and steady purpose, a heart of good will with an everyday tact, and ideals never lowered, through all the vicissitudes of a generation such as this last most eventful one, constitutes an enduring fame."